UNITED CHURCH HERALD

VOL. 3, NO. 11 MAY 26, 1960

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GOD'S OWN ARM HATH NEED OF THINE

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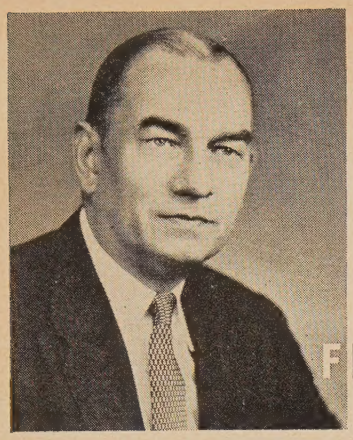
The Church and Juvenile Delinquency By HERBERT STROUP Page 4



FROM THE CO-PRESIDENTS' VIEWPOINT

ONE can hardly think of Greece without thinking of the Eastern Orthodox Church, but there is another church in Greece, Protestant, with roots in the Congregational and Presbyterian churches of the United States.

It is the Greek Evangelical Church. Last summer in Rhodes, while attending the meeting of the Central Committee of the World Council of Churches, I had opportunity to talk with the Rev. M. Kyriakakis, pastor of the First Greek Evangelical Church of Athens and a former moderator of the denomination's General Assembly. From him I got the story I here retell.

The Greek Evangelical Church is a tiny minority with 9,000 communicant members and a total constituency of only 15,000. There are forty congregations, twenty-five of which are fully organized, each having an official body known as a "session." The other fifteen are fledgling congregations, each of which is affiliated with one of those fully organized and will remain so until it is strong enough to fly alone.

The forty congregations are organized in two regional synods, one centering in Salonica, the other in Athens. Over all is a General Assembly. One of the church's major projects is the conduct of two summer camps where about 700 children are given a month in the outdoors and some formal training in the Bible and Christian living.

The church's first synod was organized in 1873 and in 1883, tiny as the communion was, it became a member of the World Alliance of Reformed and Presbyterian Churches. Its delegates were among the founders of the World Council of Churches at Amsterdam in 1948.

Protestant work in Greece began early in the nineteenth century under missionaries sent out by the American Board of Commissioners for Foreign Missions, which in those days served both Presbyterian and Congregational constituencies. Notable among those early missionaries was Dr. Jonas King who went out from Amherst College. He served in Greece from 1829 until he died there in the Sixties.

First Church, Athens, from which the Greek Evangelical Church developed, was organized in 1858 by Michael Kalopothakis. He had been a physician but closed out his practice when he decided to prepare for the ministry. He came to the United States, studied at Union Theological Seminary in New York City, graduating in 1858. Returning to Greece, he launched an evangelistic campaign that before the end of the year resulted in two significant developments: organization of the congregation that continues as First Church, Athens, and publication of the first issues of *Star of the East,* which to this day serves as the denominational journal.

Mr. Kalopothakis was precipitated into a decision for the evangelical Christian ministry by what he witnessed when Dr. King was brought to trial at the instigation of the Orthodox Church and was sentenced to fifteen days imprisonment to be followed by expulsion from the country. American Government intercession, pleading Greece's historic tradition of democracy and religious freedom, secured a pardon and also permission for Dr. King to continue his work in Greece. But Mr. Kalopothakis, who had appeared as a witness in behalf of Dr. King, was so moved by a sense of the injustice of the procedure in Dr. King's case, and by Dr. King's own spirit and conduct through it all, that it led to the physician's change of vocation out of which came the Greek Evangelical Church of today.

Later in the summer I met the pastor of Second Church, Athens, who had practiced law for ten years, then, moved by sentiments and circumstances similar to those of the founder of First Church, had turned from law, studied theology at Cambridge, took his Ph.D. at Edinburgh and is now one of the stalwarts of the Greek Evangelical Church.

This first-hand contact with a minority church was for me a reminder that there are many such churches. In countries predominantly Orthodox or Roman Catholic these churches, sometimes against great odds, persistently witness to the evangelical concept of the Christian faith to which both constituencies of the United Church have been historically committed. Such churches deserve our prayers and whatever moral and material support we are able to give them.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: *United Church Herald* is happy to present on its cover a reproduction of the 1960 poster for the Christian Enlistment Program of the United Church of Christ. Most of the material for this program has been prepared by the staffs of the Department of United Promotion and the CC Missions Council.

The theme, "God's own arm hath need of thine," is intended to suggest both God's continuing creative and redemptive work in the world and his call to men to partnership in the task. The poster pictures God's light as reaching into the midst of men, women and children of the church, calling them to mission. Please turn to the article on page 12, "A Christian approach to church budget-making," by S. Macon Cowles Jr.

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HERBERT STROUP

What can the church do about JUVENILE DELINQUENCY?

The striking rise in criminal activity on the part of teen-age youth has become so critical, states the U. S. Department of Health, Education and Welfare, that it constitutes "a cancerous cell in the social organism." Because youth crime and delinquency increase with the closing of schools for the summer, this article by an outstanding sociologist and churchman is timely.

LAWLESSNESS, crime and juvenile delinquency are increasing from year to year!! Everywhere the actual count of crimes shows that the American people display an outward respect for the law and a practical disregard of it. In 1953, for example, the Federal Children's Bureau estimated that one million teen-age youths were picked up by the police. On the basis of current reports, it is predicted that during 1960 a million and one-half children will be apprehended by the nation's police.

Critical Problems

The *Uniform Crime Report* of the Federal Bureau of Investigation also shows a yearly increase in the number and seriousness of offenses being committed by all of the citizenry, but particularly by our youth. Delinquency thus is one of the most serious and pressing of the critical social problems facing the nation.

Crime and delinquency are particularly disturbing problems to the churches, because the churches are formally and persistently concerned with ethical behavior. Although the churches were not founded as primary instruments to combat juvenile delinquency, they have always been in the business of fighting sin. Sin and juvenile delinquency, while not identical, certainly overlap significantly, and our churches cannot be socially responsible while failing to understand their role in this vital social issue.

J. Edgar Hoover, head of the Federal Bureau of Investigation, has said: "The criminal is the product of spiritual starvation. If we are to get down to fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child at the cradle." E. J. Cooley, a probation officer, claims: "The most vital force in the upbuilding of the character of youth is the influence of religion and the church." Yet those who have attempted to assess scientifically the relation between religion and juvenile delinquency are hard put to show that they bear any positive relationship. W. C. Kvaraceus, for example, studied 761 delinquents in Passaic, N. J. He found that virtually all of them were affiliated with some church. Two-thirds were members of the Roman Catholic or Eastern Orthodox churches; three-fourths attended church regularly or occasionally; only 6.8 per cent claime non-affiliation with any church, and onl one-fourth claimed limited attendanc at any church. Yet all of these childre were delinquent. Similarly, C. V. Dun in a study of twenty-seven penitentiarie and nineteen reform schools, found tha 71.8 per cent of the inmates claime membership in some religious body, a contrasted at the time with 46.6 per cen for the United States population as whole.

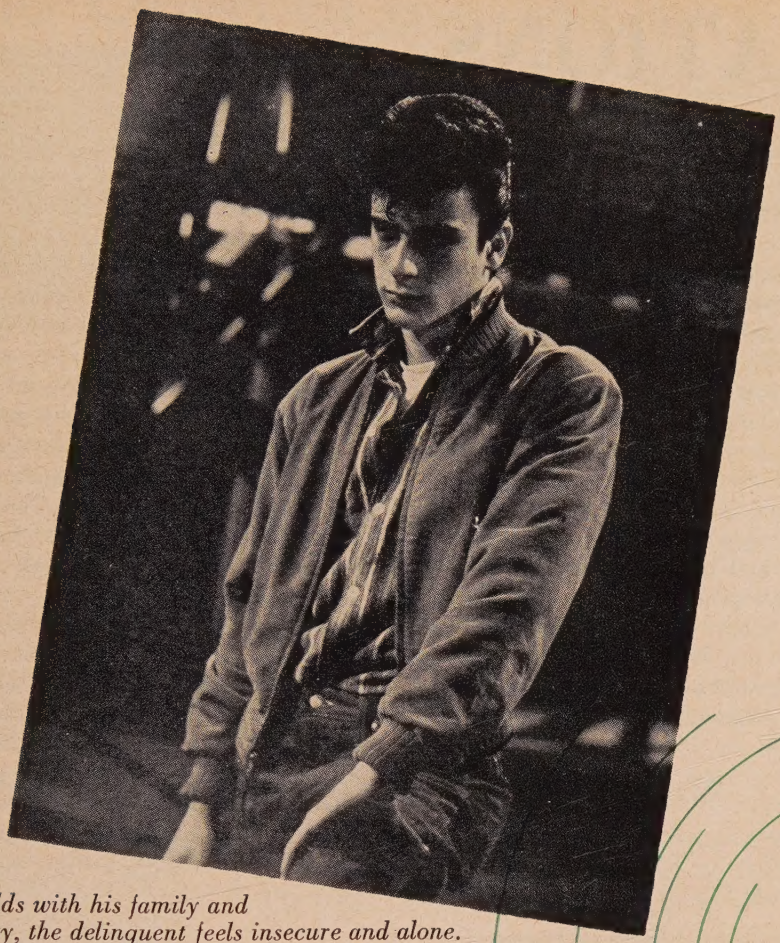
Religious Affiliation

Dunn concluded that "there is no re liable evidence indicating whether re ligious affiliation, training or convictio does or does not aid in crime deter rence."

Harry Elmer Barnes and Negley K Teeters sum up their review of the re search on the subject as follows: "Prison

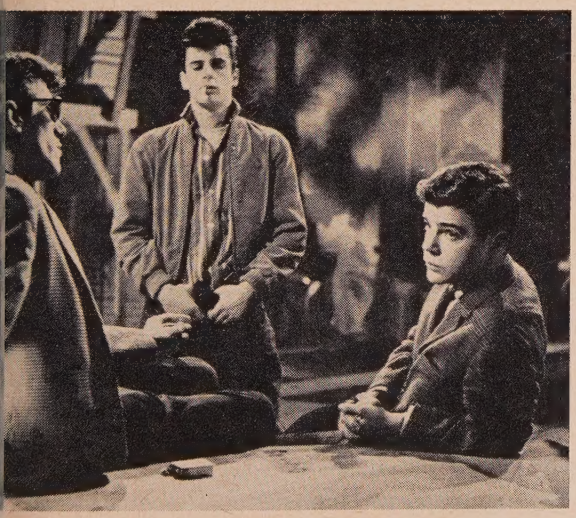
Alcohol, drugs offer temporary escape from reality

Dean Stroup of Brooklyn College in New York is a noted sociologist and an active member of the Garden City Community (Congregational) Church, Long Island, N. Y. Photos by courtesy of CBS-TV, New York.



At odds with his family and society, the delinquent feels insecure and alone.

populations show an overwhelming majority of those who claim some religious affiliation. A high percentage of church membership in the total population has no apparent influence in reducing criminality in the community." Teeters, in another study, says that "religion, as we know it, is of little value in deterring people from delinquency and crime."



Creative recreation and social activity is basic need.

The easy optimism of some religious leaders, therefore, stands in stark contrast to the claims of the experts.

Before the church leader beats his breast in despair, however, he should realize that so far, no other social institution can claim success in dealing with the problem of juvenile delinquency. The fact of the steady increase in delinquency proves the point in itself. The schools, despite all of the vaunted efficiency of their new-found methods and philosophy, have not been able to reverse the trend toward more delinquency. The political community, through its agencies of the police and the courts, similarly has not been able to cut down the rising tide of delinquency. The home or family, notwithstanding the high degree of "companionship" that it is supposed to afford its members, is not able to modify the situation significantly.

Character-building agencies other than the churches, moreover, despite recent advances in preventive and therapeutic practice, are not in a position to claim any more success than the churches. The supposedly best efforts of all agencies and organizations have not been sufficient to change the situation for the better.

A remarkable example of the ineffectuality of deliberate efforts to overcome delinquency is provided in the Cambridge-Somerville Study. In this eight-year Massachusetts experiment, two matched groups of problem boys were followed closely over a period of years. One group received guidance and special counseling service. The other group was unaided. Yet little difference was noted in the ultimate adjustments of these two groups of boys. Witmer and Tufts summarize the Cambridge-Somerville Study as follows:

Chronic Delinquents

"In conclusion, then, this experiment seems to indicate that the provision of the kind of friendly guidance and other services . . . will not reduce delinquent acts or keep chronic delinquency from developing. . . . The services were especially ineffectual . . . with the kinds of boys who became chronic delinquents: slum boys with indifferent, neglectful parents; seriously neurotic boys from various kinds of neighborhoods, who had even more emotionally unfavorable homes; and feeble-minded or neurologically handicapped boys whose homes, too, were poor."

One may be justified, in the light of all of the efforts made and their failures, in assuming that there is an element of perversity or sin so fundamental in human nature and in our social order that none of the present means of understanding and attacking it are efficacious.

In the face of the failure of the churches and all other agencies to control and reduce juvenile delinquency, what can be suggested as a positive program for the churches?

First of all, the churches need again to realize that their primary task is not simply to be anti-delinquency agencies. Their obligation basically is to proclaim the redemptive act of God in history, to show forth vividly and practically that God possesses the power to redeem man from all manifestations of his basic con-

(Continued on page 34)

QUALIFICATIONS

for the Office of PRESIDENT of the UNITED STATES

Adopted by the Council for Christian Social Action of the United Church of Christ

THE Council for Christian Social Action unequivocally states its conviction that no citizen should be denied nomination by a political party or election to the office of President on grounds of race, religion or ethnic origin.

To accept as unwritten law, or to assume, that no Roman Catholic should be President of the United States would amount to a denial of fundamental American principles and would infringe liberties guaranteed by the Constitution of the United States.

This does not mean that citizens may not ask questions about a Presidential candidate's character, beliefs and affiliations, including his religious beliefs and affiliations. Since the Roman Catholic Church is known to contain at least two opposing views of the preferred relationship between church and state and of the basis for religious liberty, it would be important to know the views of a Roman Catholic candidate on those issues. Religious affiliation must not automatically qualify or disqualify a citizen for any political office.

Among the qualifications for the Presidency that voters should hold to be decisive are these: unusual gifts of insight; integrity; political experience and acumen; broad perspectives on history and political processes; a fundamental generosity of mind and heart; the ability to persuade and lead and to make firm decisions. Attachment to fundamental American principles and to the best interests of the American society should be judged by the candidate's whole career and by his own public avowals.

Once in the Presidency, the crucial question is not what influences are brought to bear upon him, but what response the President makes to such influences. The probable response can be judged in advance only by a study of the candidate's record and his publicly avowed positions on important issues. The interests of all religious and non-religious groups must be taken into account by the President, whatever his personal religious affiliation. The important question is the fairness of his appraisal and his treatment of all influences and groups.

The Council for Christian Social Action calls upon the members of the churches to participate in the electoral process as an important contribution to democracy and the public welfare. It urges church members to judge parties, issues and candidates on the basis of intrinsic merits, keeping in mind the many-sided demands and needs of our pluralistic society.

Recommendations for Action

1. Urge congregations to make the widest distribution and use of the "Call to Christian Action in Society" adopted by the General Synod of the United Church of Christ —in worship, in group study, in parish mailings and the development of their programs of Christian social action.

2. Study the Council for Christian Social Action's statement on "Christians and the Arms Race"; report to the churches, to the President and the Congress and to the Council for Christian Social Action their views as to the policies proposed therein, and offer assistance to local congregations in the effective use of this statement in their programs of social education and action.

3. Approve the CCSA statement on "Responsible Parenthood and the Population Problem" as a guide for the members of our churches as well as for public officials who must deal with international economic development programs.

4. Call the attention of their constituents to the importance of exercising their franchise as citizens responsibly, diligently, intelligently, faithfully, making use of such guides to the evaluation of candidates, parties and programs as the "Call to Christian Action in Society," the statement on "Qualifications for the Office of President of the United States," and other statements of the Council for Christian Social Action and the National Council of Churches.

5. Encourage the study of the National Council of Churches' statement "Ethical Issues in Industrial Relations of Concern to Christians," adopted as its own by the Council for Christian Social Action as an aid to better evaluation of the economic problems perplexing our society.

6. Commend those congregations that have endeavored to become racially inclusive Christian fellowships and have sought to face the challenge of interracial justice in the community, and urge all our congregations and members to explore ways in which they can increase the opportunity for all people to secure good housing and other social advantages without discrimination.

7. Encourage pastors, congregations and organizations to continue their study and action on international affairs begun with the Nationwide Program for Peace, and urge them to participate fully in the forthcoming interdenominational coordinated emphasis on "Christian Responsibility for Freedom."

8. Encourage congregations and community groups to make use of the statement on "Our Christian Concern for Public Education," presented to the associations, synods and conferences in the 1958 Report of the Council for Christian Social Action adopted with slight editorial changes by the E and R General Synod upon the initiative of the Board of Christian Education and Publication, and approved by the CC Board of Home Missions.

COUNCIL FOR CHRISTIAN SOCIAL ACTION
OF THE UNITED CHURCH OF CHRIST

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The Claim of the Ministry

THE ubiquitous calendar reminds this co-editor that it was precisely forty years ago today that he arrived at one of the crucial turning points of life. It was the determinative day when, as a senior at Amherst College *(chapel at left)*, the Christian ministry became for him the avenue of service to which the whole of life was to be committed. Those were brave times in which to be young. World War I, in which he had a small part, had been fought "to make the world safe for democracy."

The members of the Amherst faculty—such distinguished men as Alexander Meiklejohn, Albert Parker Fitch and other stalwarts—were stanchly committed to the task of stimulating their students to think and of making them care intensely about relevant issues. Such teachers were alert to the pressing concerns of the time, succeeding better perhaps than they realized in passing on a fair amount of intellectual curiosity, social awareness and spiritual sensitiveness to their more receptive students. The sky was full of banners in those days and a thrilling music seemed to fill the air. World conditions have vastly and drastically changed since that May in 1920. The specific reference of the gospel is also different from what it was. That was the era in which the so-called "social gospel" was in full swing. It may have been a one-dimensional faith, lacking in depth and too utopian, as its critics affirm, but it did redeem the Protestantism in which this co-editor had been reared from its pietistic individualism and arid Calvinism. For this he has been deeply grateful.

Yet—despite theological changes, another world war, the social displacements brought about by economic and political shifts, the chronic frustrations latent in our increasingly industrialized order and the present nuclear dilemma—"the claims of the Christian ministry," to employ a traditional phrase, are essentially what they have always been since Paul the Apostle discovered on the Damascus road that "God was in Christ reconciling the world unto himself." It is as true today as it was then that the enthronement of the mind of Jesus Christ in human hearts and the social order can alone save mankind from perishing through a perversion of its own achievements. On this fortieth anniversary, this co-editor is grateful for the opportunities that have been his to proclaim this gospel through the years and he looks forward to the fresh challenges of the new age dawning before our eyes.

Youth in Creative Revolt

IT IS reassuring in a decade when group pressure to conform has seemed almost irresistible to find today salient examples of courageous nonconformity and constructive revolt. This is especially true when encountered in the ranks of many present-day youth whose outlook will largely determine "the shape of things to come" but who have appeared to be both "uncommitted and noncommittal," to use Arthur Koestler's felicitous phrase.

It was Longfellow who wrote some three generations ago that "the thoughts of youth are long, long thoughts." This has always been so, on the whole, and is still so, we believe, although recent studies and observations indicate that a shortsighted concern for security and a tenuous interest in the welfare of other people are predominant characteristics of all but the most intrepid youthful minds.

A convincing Cornell University study, prepared by four competent sociologists and published in the last week of April, appears to support the prevailing opinion that today's young people are in the main apathetic, uncommitted and conservative. In choosing their careers, the authors report, college young people want jobs that will guarantee "stable, secure futures." Positions calling for leadership, adventure and independence are far down on the list. In respect to broad economic and political issues, the young people polled hold to a middle-of-the-road course, described by the authors as "either a little liberal or else a little conservative." If true, this is not a very flattering image.

But our own sanguine expectations in respect to the younger generation have been refreshed and reinforced, let us confess, as the world spotlight has focused in recent weeks on insurgent youth in socially creative revolt around the world. First, there are the new Negroes of our own South—students of our colleges and universities—described so eloquently in the May 14 issue of the *Herald* by Prof. H. Shelton Smith. We salute these young people in their nonviolent revolt against the indignities and injustices to which Negro Americans have so long been subjected by hatred-warped and shortsighted groups and individuals. Parenthetically, we congratulate the CC Board of Home Missions for its offer of aid to the expelled students *(page 25)*.

Then followed the Korean teen-agers' successful protest against the increasingly dictatorial regime of Dr. Syngman Rhee, ending with the dramatic resignation of Korea's first President and the promise of democratic elections in the near future. Suddenly the scene shifted to Turkey, where young students, in the face of soldiers with fixed bayonets, risked their lives protesting the grievously arbitrary authoritarianism of Premier Adnan Menderes and demanding his resignation at once. The current crisis in Turkey, which is not yet resolved, the upheaval in Korea and our own student revolt in the South have all been greeted with deep concern by those committed to the *status quo* in these and other areas.

We, on the other hand, rejoice in these nonviolent demonstrations by dissident college and university students and in increasing evidence from other quarters that fortifies our faith in youth, despite marked deviations *(see page 4)*. Hail to the winged hopes of these young people who—without bigotry or parochialism—are taking a stand for freedom and justice, showing the rest of us how we, too, might live more courageously would we but join them in their "long, long thoughts," which once we may have had but have lost somewhere along the way. avm

WHEN THE CHURCH COMES ALIVE . . .

THE PAST two decades have seen the Holy Spirit come into quite a new place in the thinking of the church. It was only about twenty years ago that a discourse on the doctrine could meet with the coldest conceivable reception, and even in a theological seminary it often prompted a response that was just short of ridicule.

Prof. George S. Hendry began his recent book *The Holy Spirit in Christian Theology* with this statement: "It has become almost a convention that those who undertake to write about the Holy Spirit should begin by deploring the neglect of the doctrine in the thought and life of the church today."

Fresh Interest

However, it is now possible to begin with a note of gratitude for the fresh interest in the doctrine of the Holy Spirit and the new concern for its importance in the life of the church. The past few years have seen the publication of the Hendry volume already referred to; *Spirit, Son and Father* by President Henry P. Van Dusen of Union Theological Seminary in New York; and more recently the treatise by Prof. Arnold B. Come *Human Spirit and Holy Spirit*, as well as numerous articles in religious magazines and theological journals.

Talk about the Spirit does not necessarily mean possession by the Spirit, but a freshened doctrine of the Spirit has followed close upon a new experience of it. There are some indications of its stirring in our midst.

It seems to me there are some fairly clearly discernible reasons for the new interest. The first one that suggests itself, and it is doubtlessly basic, is the general theological renewal that has been under way for some twenty-five years but in full swing only for the past twelve or thirteen. The new vigor and vitality in theological thinking, the new general theological concern on the part of many who are not theologians—these are throwing light into every corner of theology. And inevitably the doctrine of the Holy Spirit, which has been called the stepchild of Christian theology, is being brought out for a new look.

Especially, however, the place of biblical theology today is an important factor here for two reasons. One is the basic and inextricable place of the Holy Spirit in biblical thought. With the new emphasis on the Bible in theological thinking and the new approaches to its study, it was inevitable that attention should be given to the place of the Spirit of God.

But the second reason why the biblical character of today's theology demanded a new interest in the doctrine of the Spirit is that throughout the history of Christian thought the Holy Spirit has had a unique place in the church's thinking about the Bible (Scripture is the "sword of the Spirit"; the Spirit bears witness with the Word in our hearts and so forth).

Unique Place

No less important in the minds of Christians down through the centuries has been the special association between the Holy Spirit and the church. With the greatly increased concern about the nature of the church, about the ecumenical church, about the church being the church, sooner or later there had to be new interest in the Holy Spirit, which in the right sense is the life of the church.

It should be added here that there is new concern about the relationship of all the elements in the theological spectrum, and those relations cannot be explored fully without reference to the Holy Spirit.

The importance of all this, in the most practical sense, is suggested in the experience of the church at Pentecost. On that day when the church first came alive there were three distinct results of the Holy Spirit's action.

1. When Christ is preached the church comes alive. On that day of Pentecost Peter "lifted up his voice and addressed them." We have been a little inclined in recent years to sell preaching short. We have seen the value of other means of conducting the ministry of the church: evangelism through lay visitation for commitment; an increasing amount of time put into counseling; a new emphasis on adult education in the realization that Christians grow best not by sitting passively listening but by actively engaging in learning.

Preaching Christ

But the first effect of God's Spirit coming upon the friends of Christ was that it caused them to stand up to speak and proclaim their Lord. "How are men to call upon him in whom they have not believed?" asked Paul, "And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?"

Dr. Hendry has pointed out that the familiar Reformation claim that the Holy Spirit bears witness with the Word in our hearts was associated originally, in both Luther and Calvin, not with the written word of Scripture but with the living word as it was preached. Not only is preaching a result of the gift of the Spirit but, according to the Augsburg Confession, it is through the preaching of the Word that the Holy Spirit is given.

But it must be the preaching of Christ. We are always tempted to preach about other things—or rather to talk of other things (for when preaching fails to proclaim Christ it ceases to be preaching in the New Testament sense). In trying to be relevant we echo the columnists; in the effort to be personal we mimic the psychologists; in the hope of being high-minded we become noisy zealots; in the desire to be excellent we display our own cleverness. Preaching needs to be rele-

W. SHERMAN SKINNER

Dr. Skinner is pastor of Second Presbyterian Church in St. Louis, Mo. Illustration by courtesy of the World Council of Churches.

vant and personal and high-minded and excellent, but only in order to proclaim Christ.

In the New Testament the Holy Spirit is never conceived of apart from the Son. In Paul, where the experience and the idea reach their climax, the terms Spirit of God, Spirit of Christ and Holy Spirit are interchangeable. He said: "The Lord is the Spirit."

The way to preach Christ is a lifelong study—so inexhaustible are the riches of his grace, so ever-changing is the world to which he comes. But there are good homiletics, excellent theology and the best evangelism in the first preaching of the Christian church as it appears in the *Book of Acts*.

Notice briefly these characteristics of that preaching: it began where the listeners were; it declared that the day of fulfillment had come—we are in it, this is the day of the kingdom; it proclaimed Christ as God incarnate, Christ crucified, Christ risen and triumphant; it called men to repentance and life with the promise of the Spirit of God.

This is the evangel and such preaching is evangelistic. It is not concerned chiefly with the evils of men and their world, nor designed first to make them aware of their guilt. Instead, it holds before them in all his winsomeness and contemporaneity and power the Christ of perfect holiness, which is judgment, and of boundless love, which is mercy.

Ministering Community

2. When the church comes alive, it is a ministering community. The Apostle did not start preaching alone. "But Peter," says the account, "standing with the eleven, lifted up his voice. . . ." The rest of them were in it with him.

Not only was the Holy Spirit given to all believers, but it bound them together into a community. C. H. Dodd in *The Apostolic Preaching* has pointed out that each account of the intimate, interdependent life of that new community of love (and scholars think the accounts come from different sources) "is given as the immediate sequel to an account of the descent of the Holy Spirit."

The Holy Spirit is the life-principle and power of the church. It creates the church, it is the continuing Spirit of Christ in the church, the authority for the church, the unity of the church. The church would be inconceivable apart from the Spirit of God. But it was a community of believers in which all were ministering—a whole, active, unified, witnessing body of believers, a ministering community.

One of the most hopeful signs today

Continued on next page ➧

and one of the evidences that the Spirit of God is moving in our midst is the re-emergence of this concept of the church. In the New Testament there is no distinction between laity and clergy. In the past fifty years, as at other times in the church's history, there has been a tendency to leave the business of religion almost entirely to professionals. The professional never could do the job adequately alone, and now less than ever.

Thank God that more and more people are beginning to serve together as evidenced by the growing place of the layman in the church, the theological thinking and writing being done by laymen, the evangelism they have carried on so successfully in their parishes, the small-group life that is developing in many places, the initiative and aggressive leadership they are contributing. You cannot look at the new hints of the laymen making the church a total ministering community without suspecting that the Spirit of God is stirring in our midst and the church is coming alive with new vitality.

Ethical Action

3. Finally, when the church comes alive, its faith issues in action in the whole world. The response to Peter on the day of Pentecost was the question, "Brethren, what shall we do?" One of the striking things in the history of the primitive church is the way the Spirit of Christ animated and drove that church in the world in which it stood. There was no rest for the disciples. There was no corner of their world and no part of that world's life safe from the impact of the new force that was unleashed in the earth.

The fruit of the Spirit is ethical action of some kind or other. This is one of the touchstones by which alleged manifestations of the Spirit may be tested, a criterion to which many of the excesses of the sects will not measure up. For Paul "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." The effect of the Spirit was also a riot in Ephesus because the business of the silversmiths was threatened. The effect of the Spirit was suffering for thousands of Christians because the authority of the empire was challenged. The effect was a world that some thought had been turned upside down.

When the church comes alive it engages in redemptive action—as in some of the churches in Europe today where, in the Spirit of Christ, young Christians are seeking out areas of human need and going to suffer with sufferers there. It is also seen in churches that today are staying in the inner city while their neighbors move to greener fields, staying in the Spirit of Christ to be with the people there and serve them and help to redeem lives.

The evangelistic impact of ministering communities in action is immeasurable. I am thinking of a church that is drawing young men and women from all over its area because of the courageous stands it has taken in relation to people and issues, forgetful of itself. And the young people are saying: "I want to belong to a church that stands for something." Christ by his Spirit is moving in the earth.

What do we do to receive the Spirit of God? The Holy Spirit is God in action in our day. It comes to believers. It comes in answer to prayer. The Spirit comes to those sensitive to its leading. And the church comes alive!

It is to be hoped that the present conversations on the doctrine of the Holy Spirit will continue, that a new grasp of its reality and place will develop, and above all that its presence and power and light may be a growing experience in the church and in each of us who belongs to the church of Christ.

A Message from the World Council Presidents

As presidents of the World Council of Churches we greet our brethren in all the member churches at Whitsuntide (June 5, 1960). We rejoice in the gift of that oneness in Christ which enlightened his followers "when the day of Pentecost was fully come."

As we recall the first assembly in the history of the Christian church, we are uplifted by visible signs of that oneness renewed in the history of our time. As members of one body all over the earth, we have committed ourselves to stay together and to grow together toward newness and fullness of life.

This year we are confronted with the spiritual task of making straight the way for a great gathering, the first assembly to be held by the World Council of Churches in Asia, in 1961. While there are religions and philosophies, new and old, resurgent in Asia and other continents, we have our firm foundation in the promise given by our Lord on the day of his ascension. Wherever his people may be, they shall receive strength to overcome the world.

Abiding in that glorious promise, we join with Paul the Apostle in calling upon all Christians everywhere to realize what the Spirit of him who makes all things new has done for them.

When the Holy Spirit comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true unity in the church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God.

As sons and fellow workers with God, we become true brothers, bearing one another's burdens. The church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of fear, hunger, injustice, dispossession, persecution and political or spiritual oppression.

In view of this great mission we who work for the greater unity and strength of the church humbly proclaim this year's Whitsuntide as a day of universal prayer so that God's spirit may be brought to those "who were far off and peace to those who were near" *(Ephesians* 2:17).

With a renewed faith, with love and compassion, we call upon all the churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us and to rededicate themselves as witnesses to Christ. "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God" *(I Corinthians* 2:12).

(*Signed*)

Dr. John Baillie, *Edinburgh;* Bishop S. U. Barbieri, *Buenos Aires;* Bishop Otto Dibelius, *Berlin;* Archbishop Iakovos, *New York;* Metropolitan Juhanon Mar Thoma, *Tiruvella;* Bishop Henry Knox Sherrill, *Boxford, Mass.*

E and R women prepared for 1960 summer conferences

MARY P. HARRINGTON

Conference vespers are planned by Frances Kapitzky, Mrs. F. P. Brasseur, Mrs. George P. Ellerbrake, Mrs. M. E. Smith.

As summer approaches, conferences become a focal point in the expectations of E and R Women's Guild members over the nation. Getting together for Christian fellowship, studying current areas of concern to the church and to the world, worshiping together, refilling the soul with inspiration on a quiet college campus—all are part of the expectation. With renewed spirit, women return to their local churches better equipped to serve.

Five Conferences

Summer conferences are open to all Evangelical and Reformed women. Registrations are accepted in the order in which they are received at the national office of the Women's Guild, 2969 West 25th St., Cleveland, Ohio. There are openings for 225 to 325 women at each of the five 1960 conferences, which will have as their theme "Dimensions of Christian freedom." Last year all but one conference was racially inclusive and it is hoped that all will be this summer.

The present plan is that a jointly sponsored E and R and CC women's summer conference will be held in 1961. This would be a pilot conference in the Middle West, probably at Doane College. Such a conference, states Mrs. Charles Gunn of Great Bend, Kan., national chairman of leadership training, National Fellowship of CC Women, "would both fulfill the purposes of the CC Women's Fellowship retreats in the area and of the E and R women's conferences."

In the Morning Watch at 7:40 A.M. each day, the women will use devotional materials prepared by Mrs. Martin Burger of Jamestown, Mo., national spiritual life chairman. Biblical bases of Christian freedom will be considered in lectures by the Rev. William E. Wimer, director of the Department of Adult Work and Family Life, E and R Board of Christian Education and Publication; Dr. Gerson S. Engelmann, minister of the United Protestant Church of Park Forest, Ill.; and the Rev. Robert A. Happel, field secretary of the E and R Commission on Evangelism.

> Conferences will be held at Elmhurst (Ill.) College, July 5-8; Heidelberg College, Tiffin, Ohio, July 12-15; Doane College, Crete, Neb., July 12-15; Hood College, Frederick, Md., July 12-15; and Cedar Crest College, Allentown, Pa., July 19-22.

Discussion groups—the nerve center of the conferences—will strive "to make the morning message truly relevant to our daily lives." Each woman will have an opportunity to participate in two hour-long classes meeting daily at 11 A.M. and 2:30 P.M. to consider various areas of church life and work. "Into all the world together" (foreign missions); "Heritage and horizons in home missions"; "Stewardship in the family," and "Employed women in the church" will be the class subjects offered at all conferences. Other topics include "The teen-ager" (Heidelberg, Hood, Cedar Crest); "Christian personal relations" (Elmhurst, Heidelberg, Hood, Cedar Crest); and "World order" or international relations (Cedar Crest and Hood).

Teachers will include three leading Congregational Christian women. Mrs. Laurence T. Schoen, Wells, Minn., stewardship chairman, National Women's Fellowship, will teach "Christian personal relations" at Heidelberg; Mrs. William E. Wisseman, Greensboro, N. C., national friendly service chairman, "Heritage and horizons in home missions" at Hood; and Mrs. Kenneth Wallace, Cleveland, Ohio, stewardship chairman, "World order" at Hood. The Rev. Bruce G. Kriete, associate executive secretary, E and R Commission on Church and Ministry, will teach the stewardship course at Doane.

Christian Imperatives

Special feature at each conference will be an evening on World Order, with guest speakers. On Wednesday evening women will consider the Christian imperatives in the international arena with Dr. Gerald F. Winfield, chief of the communication media staff, International Cooperation Administration, (Hood); Dr. Herman F. Reissig, international relations secretary, Council for Christian Social Action, (Cedar Crest).

Also William J. Cook, national field director, Church Peace Union, (Elmhurst); Dr. Clifford Earle, secretary, Department of Social Education and Action, United Presbyterian Church in the U.S.A., (Heidelberg); and Prof. William H. Cates, professor of history, North Central College, Naperville, Ill., (Doane).

President Robert V. Moss Jr. of Lancaster Theological Seminary will speak at Hood and Cedar Crest; President F. W. Schroeder of Eden Theological Seminary, at Elmhurst and Doane; and President Louis H. Gunnemann of Mission House Theological Seminary, at Heidelberg.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of the author.

GOD'S OWN ARM
HATH NEED OF THINE

A Christian approach to church budget-making

S. MACON COWLES JR.

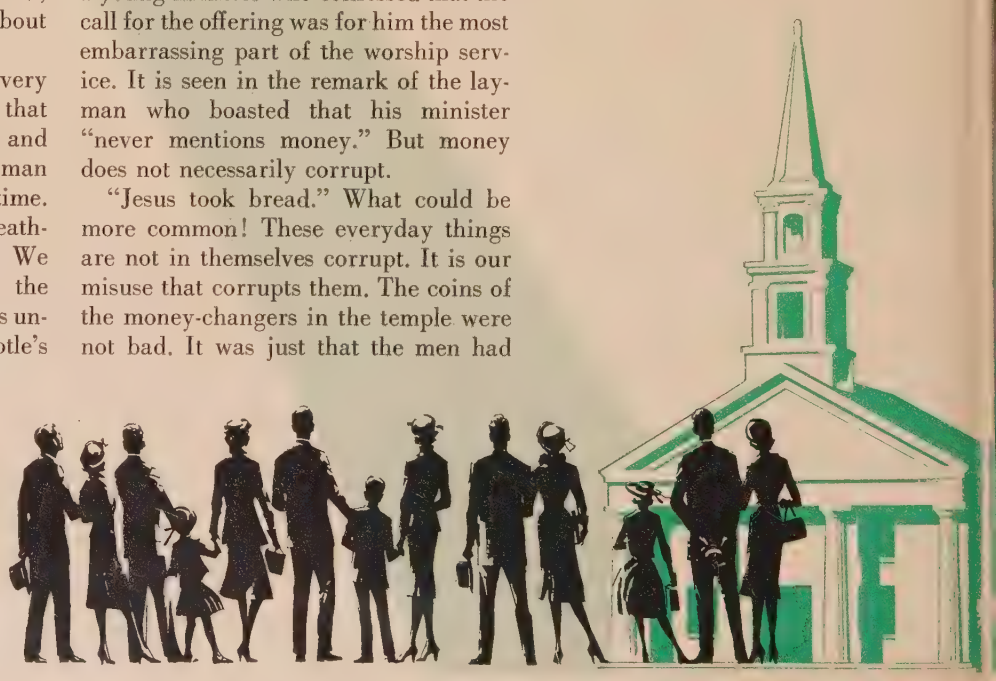
THE STEREOTYPE we have of church budget-making is that of three trustees huddled in a vestibule after a worship service scribbling figures on the back of an envelope. We are glad this picture is changing. But many churches still tend to depreciate the importance of a well-conceived budget. Leave it to a few hard-headed and practical men, people say. The rest of us can be about God's work!

This attitude is a denial of the very essence of the gospel. We proclaim that in Christ "the Word became flesh and dwelt among us." God entered human life. Eternity met and mingled with time. This event and this claim have breathtaking implications for all of life. We must see the Incarnation against the background of Greek dualism. It was unthinkable, for example, that Aristotle's God should take on human form. By definition he had to keep to himself. Contact with man would corrupt him and make him less than God. No wonder Christ was "folly to the Gentiles"! For in him we have an utterly new definition of God. God is precisely the One who comes down from his throne and walks the streets with common men. This is the very essence of his love. "The Word became flesh."

Greek thought still influences us. It is evident in our attitude toward money and budgets. It is seen in the remark of a young minister who confessed that the call for the offering was for him the most embarrassing part of the worship service. It is seen in the remark of the layman who boasted that his minister "never mentions money." But money does not necessarily corrupt.

"Jesus took bread." What could be more common! These everyday things are not in themselves corrupt. It is our misuse that corrupts them. The coins of the money-changers in the temple were not bad. It was just that the men had used them for their own greedy and avaricious purposes.

Money, which today is an almost universal symbol for our material substance, is not a "dirty" word. Touched by the Master and used for his purposes it can become something sacred. So let's stop apologizing for the budget. It is a legitimate and most important expression of our corporate concern and love. What we need is not less but more talk about the crucial role of the local church budget in these years of severe testing. Our lofty concept of the church and its unique mission in every community and



Dr. Cowles is program secretary for promotion of the CC Missions Council.

"People will not change their patterns of giving so long as the church presents a pallid and irrelevant program. They can be taught a wise use of their money, but not if the budget-makers are timid."

throughout the world has to take on the flesh and blood of signs and numerals on a budget page. Devotion must be spelled out in dollars!

The Christian Enlistment Program of the United Church of Christ is designed to help churches bridge the gap between dreams and reality. In the early months we try to help leaders discover what it means in the fullest sense to be a church. When the church is redefined in these terms, the next step is to study every area of the church's life in the light of this definition.

Planning Conference

As this issue of *United Church Herald* goes into the mail over two thousand of our churches (E and R and CC) are preparing for their All-Church Planning Conference in June. At these meetings findings and recommendations with regard to program and budgets will be discussed. It will be a time for important decisions. Each church will have to decide just how serious it is about doing the things it knows it should do. Each will have to decide how many people the job requires and how much money. It will be a time of budget-building. A few comments at this point may be relevant:

First, plan generously! Don't underestimate your people's ability to give. This is a common mistake. A friend told me recently that the people in his parish are mortgaged and in debt "up to their eyebrows." He said: "Not a family can give another dime to anything. I know!" Most of us nod in agreement for we know how real is the monthly battle just to keep solvent—and this is in a time of unprecedented national affluence!

Yet these same churches that think they have reached a top limit have been known to double or triple their giving overnight when confronted with a genuine challenge. This has been demonstrated repeatedly in building fund campaigns. What greater challenge is there than the call to be the church! People will not change their patterns of giving so long as the church presents a pallid and irrelevant program. They can be taught a wise use of their money, but not if the budget-makers are timid.

Second, emphasize the standard of proportionate giving! When a trustee tells me that his people have reached the limit of their giving, I ask him to take out his pencil and paper. A moment's figuring will reveal just about what proportion of the members' income the budget represents. In one recent situation we discovered that a fortieth of a tithe from the families in the parish would comfortably underwrite the budget. When a quarter of a cent from each dollar of income in the parish will "run" the church, why ask for more?

This is a common experience today, especially in suburbs where incomes are high. In Christian terms this is rank irresponsibility. Even assuming a church has all the money it needs—which is extremely doubtful—*Our Christian World Mission* is frustrated at a thousand places for lack of the money these churches could provide.

Average Income

To arrive at a rough idea of what a reasonable budget for your church might be, start with the known figure for yearly per capita income in the United States, which is approximately $2,200. Adjust this according to whether your community is a high- or low-income area. Counting three to four persons to a household gives an average income per family unit of more than $7,000. To be conservative use that figure. Protestants in the United States are giving close to 2 per cent of their income to the church. In an average church, then, one hundred families should be able to support a $14,000 budget. In most churches there will be some tithers but many members give less than 2 per cent.

However, we are writing about budget-building with all that it implies —a more adequate local program and full support of the church's mission. As we hold before our people the standard of tithing and help them see the true function of the church, we must think at the same time in terms of 3 or 4 per cent of the income of the corporate families going into the church budget ($21,000 to $28,000).

Third, plan imaginatively! There are certain obvious needs that you will want to provide for in the new budget. You have intended every year to raise the choir director's salary and give the minister a car allowance. Now is the time to do it. But there are other items not so obvious. What about adequate secretarial help for the minister? Is that in the budget? It can make for a much more effective ministry, if it is. Is there a provision for the purchase of new books for the church library? We ask teachers and superintendents to give generously of their time, but often we fail to make up-to-date resource books available.

Budget Items

Is there a conference fund so that church leaders can attend social action and Christian education training schools? Is there an allowance for sending laymen to summer schools designed to teach Bible and theology? Is there an item making it possible for your minister to attend the summer pastor's school?

Are you sending *United Church Herald* to every church member at the special rate of $1.50? Do you have enough pastoral leadership to minister to the youth of the parish and to reach beyond the inner circle of the church to the wistful ones on the fringes?

Fourth, the budget should witness to the fact that the church is in essence mission! In its early life the church was more like a rescue station than a secure fortress. Again and again it has had to learn that it exists by mission and for mission. We dare not forget this. Bishop Stephen Neill has pointed out that not only in its budget but in every fiber of its life the church must participate in the mission. "A church is mission-hearted," he says, "only if it lives daily and hourly in the conviction that world-wide witness is that very thing for which the church exists. A church is a missionary church only if every single part of its life and its organization is related to this central principle. And a church that is not a missionary church has only slender claims to the name of church."

Too many budget-makers still see the mission as a "give-away program." But even those of us who recognize its importance tend to care for our own needs first. We do this as members, assuming that the family takes precedence over the

(Continued on page 34)

PERHAPS WE SHOULDN'T MENTION IT BUT . . . . . .

That's a lovely shade of lipstick but perhaps there is more edification of a different kind in the recessional hymn. The beauty treatment can wait.

Dozing and dating seem to dominate the scene below. While neither is improper in its place, church is not that place.

Silent meditation is virtually impossible with magpies in the row behind. Even a request in the calendar for quiet won't reach these two—they haven't read it.

Hail fellows well met would do even better if they preserved a modicum of silence.

THE mood and continuity of services of worship can be quickly interrupted by such occurrences as those depicted — and perhaps exaggerated — by the young people on these pages.

It's embarrassingly easy to forget common courtesy, as the pictures indicate, but it can and may happen to all of us on occasion. The worship of God requires concentration on the service along with recognition that our actions help create or destroy the total worshipful atmosphere.

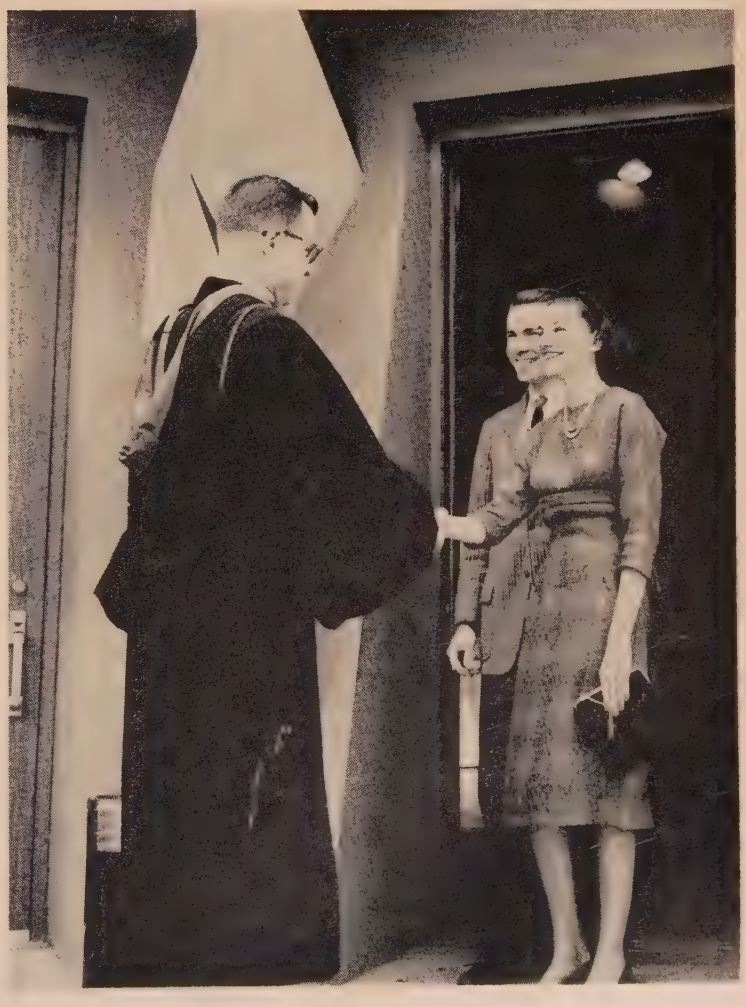
Perhaps we shouldn't have mentioned it at all, but such things do occur and are annoying.

SUSAN B. ALLER

Mrs. Aller is a former member of the staff of this magazine and is a member of The Riverside Church in New York. Photos by Three Lions.

The young lady is a model of decorum until she attempts to climb over that pair of knees. He could save the situation by rising at once or sliding toward the center.

This usher is left holding the plate. Should he assume they don't wish to contribute or should he try to get their attention? Whichever the case, his dilemma would be solved by their courteous participation.



At the close of the service a young couple greets the minister. It is at this time, and also before entering the church, that the more animated conversations can be conducted to everyone's satisfaction.

As we approach the Memorial Day observance, this description of life on Iwo Jima will remind us of those who said:

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"FOR YOUR TOMORROWS WE GAVE OUR TODAY"

JOHN P. THOMAS

FIFTEEN YEARS AGO Iwo Jima came into the hands of the United States after one of the most costly battles of World War II. The heroic history of Iwo Jima is a vivid and compelling story of some 60,000 marines who had to ferret out over 22,000 Japanese defending the island fortress. They fought from bunker to pillbox, through an intricate system of caves and tunnels with which the Japanese had ingeniously honeycombed the island.

"Uncommon Valor"

Frequently when I escort guests over the island or wander alone in the quiet of dusk I recall the fierce battle that raged here. Many relics can still be found, evidences of that terrible war: wrecked landing craft, blasted bunkers and smashed pillboxes, stripped of their grisly business. Today, where 6,000 marines once found temporary rest, there are fields of russet grass; where foxholes were hastily dug in shifty volcanic ash, morning-glory vines cover the scars; in treacherous ravines, breadfruit and banana trees again bear fruit. All around is the quiet beauty of placid seas and clear blue skies. Truly the words of Admiral Chester W. Nimitz were not empty heroics: "Among the men who fought on Iwo island, uncommon valor was a common virtue!"

Today ours is a busy little air base with some 500 officers and men who go about their duties in the semitropical heat. Of necessity our diversions are simple: an open-air theater shows the most recent Hollywood movies; a home-made miniature golf course, swimming pool and tennis court comprise the recreation area; softball, volleyball and an outdoor basketball court attract vigorous participants. A radio studio of the Far East network is operated by local personnel.

Amid all the films and recordings, the monthly USO shows inject variety into an otherwise routine existence. Our hobby shops are in constant use: photography is especially popular on this photogenic isle; wood, metal and leather crafts occupy the artisan; model airplane building offers a temporary, albeit inadequate, means of "escape." Educational programs are highly successful; credit courses are completed under competent instructors or by correspondence. Truly time moves quickly for busy minds and hands.

The island itself is a never-ending subject for exploration. The relics of war and the caprice of nature combine to create a constant source of interest and awe. Iwo Jima is one of three islands in the Volcano group about 660 nautical miles due south of Tokyo. Our closest neighbors are at Chichi Jima, 125 miles to the northeast where a small US Navy complement is stationed and an American missionary labors diligently. Chichi Jima is "Crater Island" and of the same origin as Iwo Jima ("Sulphur Island").

The most notable feature of Iwo Jima is the famous Mount Suribachi, which rises 560 feet above the sea at the southwest end of the island. Here it was that a squadron of marines raised the United States flag on the fourth day of battle and produced the war's most famous photograph. In honor of those men the flag on Mount Suribachi flies around the clock, a distinction shared only with the White House, the Capitol and Fort McHenry, but today it is a quiet place where one can always be assured of a breeze and a magnificent view.

Special Problems

People are much the same everywhere, but the necessity of living on a small plot of land in a vast ocean creates special problems. Some of these come with the men — separation from loved ones, anxiety over aged parents, unsolved personal problems. Others are discovered after they arrive: an inability to adapt to the new situation, the "Dear John" letters, emergency leaves and morale problems. With it all, however, our men have a great spirit of camaraderie or *esprit de corps*. It is real and powerful—the sense of belonging to a group of men sharing a common experience. And out of such a state come humor, pride and aggressiveness not fully understood by outsiders.

Supply is slow, communication is uncertain, mail is erratic—these things are impartial and affect us all. Several times a year an LST unloads heavy supplies

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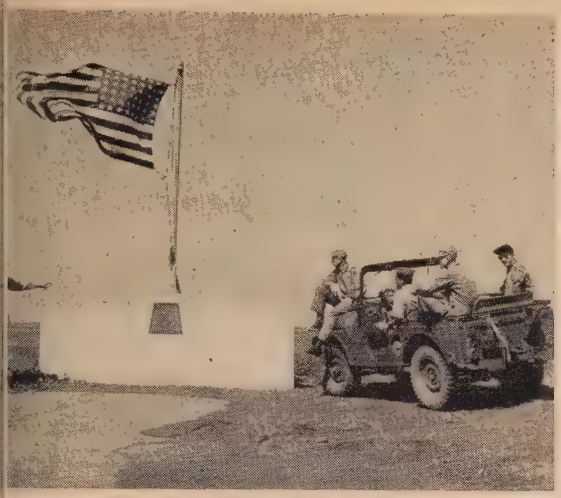
Mr. Thomas, an E and R chaplain, has returned recently from a tour of duty on Iwo Jima. Photos by courtesy of the United States Air Force.



Iwo Jima's flag flies 24 hours a day in tribute to those who died in historic battle. Center: the author at his desk. Below: the island's most peaceful spot is the chapel identified by steeple.

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on the beach; twice a week scheduled aircraft bring perishables, passengers and letters. Mail is a remarkable factor in men's lives on remote locations. If there are no letters a man is discouraged, and if there are he may not like them. In any event the chaplain is bound to be busy after every mail call. The chaplain sees them all, understands their anxieties and shares in their joys. A relationship develops between men and their chaplain broader and deeper than the most favorable parish experience — an opportunity and a challenge, a mission to men. The chapel program is full and rewarding. Most important, of course, is the Sunday morning worship service. My primary task as chaplain is to bring our men into vital relationship with their Creator. Apart from this, the solution of personal problems becomes superficial and the friendships become artificial. For the Protestant personnel we conduct a nondenominational service, seeking to develop an ecumenical worship experience that has biblical roots, historical precedent and liturgical soundness. Without compromise of conscience or ordination vows, we are able to offer a service that speaks, we believe, to the needs of every man honestly seeking the presence of God. The response has been exhilarating.

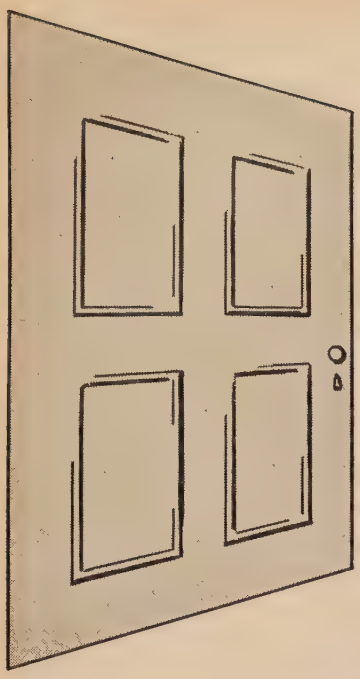
Since many of our airmen are Roman Catholics, the base must also meet their religious requirements. Catholic chaplains are in short supply and the size of our small unit does not justify the services of two full-time chaplains. As base chaplain I therefore arrange for the Rosary or Stations of the Cross, led by a Catholic layman, at least once a week. Every third week end, headquarters sends us a Catholic chaplain to offer the Mass, hear confessions and otherwise meet the men's spiritual needs.

Our religious educational program usually follows the informal Sunday evening service. A concentrated Bible study course, a series of talks on the history of the Christian church and filmstrips of "The World's Living Religions" and of the life and times of Luther and Wesley contribute to a better understanding and appreciation of our faith. At least once in the course of the year we are able to send a group of our men to a religious retreat or conference in Japan.

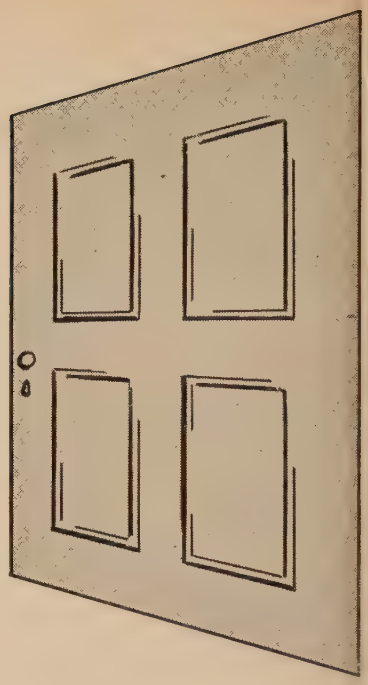
Chapel's Role

While our men are remote from the world, they are concerned about the needs of other people. Several months ago our airmen discovered two Hong Kong orphanages and now send well over $100 each month toward their support. Miss Diben's Babies' Home at Shatin in the Hong Kong New Territories and St. Christopher's Rural Home nearby are visited regularly by airmen.

When men are isolated "fellowship" is an essential ingredient of life. And probably seldom has this badly overworked word been so meaningful as among the men of Iwo Jima. Through the chapel all the ties with home and family are nurtured in worship. Here, the "whatsoever things" St. Paul recommends are thought about, discussed and earnestly sought. Here, all the aspirations of Christian men are shared and encouraged. I am proud to be in the Air Force and bring the ministry of the church and the influence of our faith to these airmen. As I complete my tour of duty on Iwo Jima I salute those men who continue to serve. I count it a privilege to have been one of them. To you at home: when you see a man in uniform or hear a night-flying aircraft, remember, please, the inscription of the British Tommies along the Burma Road: "For your tomorrows we gave our today."



Is India closing its doors to missions?



EMIL W. MENZEL

The Women's Guild of the Evangelical and Reformed Church has annually observed a Day of Prayer for Missions on Ascension Day (May 26). This article by Dr. Emil W. Menzel, former E and R missionary to India, is published in connection with this special observance. Dr. Menzel is presently executive secretary, Southern Asia and Near East Committees, National Council of Churches.

THIS question is being asked frequently: "Is India closing its doors to Christian missions?"

Seemingly so, from several angles. But that is not the whole story. More pertinent questions might be: "Is India closing off opportunity for the spread of the gospel? If not, can we strengthen Indian Christians who continue to witness to the Good News?" Let's explore these questions.

There is no doubt that missionaries from the United States are finding it more difficult to obtain visas to enter India. British Commonwealth citizens do not find it so difficult, but what if they did? Basically, the Christian enterprise cannot in the long run be permitted to remain dependent on foreign personnel. We have known this for a long time but it has taken action by the Indian Government to make us realize the extreme urgency of the Indianization of all missionary efforts.

There are anti-Christian extremists who reason: "Let us get rid of the foreign missionary. Then financial support of the Christian enterprise will dry up and the Christians will return to the Hindu fold." However common this reasoning may be, it is not the major factor in the Government policy regarding the work of Christian missions. With newly won independence and great pride in the country's cultural heritage, an insistence that all institutions be headed by Indian nationals and that policy-making have an Indian stamp on it is only natural. That attitude should be an asset rather than a hindrance.

Prime Minister Nehru and his colleagues are not opposed to Christian missions or the Christian church. But they expect that church and its various activities to root themselves in the Indian soil and not continue dependent on a foreign culture. We agree that if the church cannot do this, it does not represent genuine Christianity. If after all these years of missionary activity, Indians have not acquired the ability and commitment to run their own church and to provide the evangelistic thrust, the importation of foreign evangelists and administrators is beside the point. The restriction on new missionaries is inconvenient and in some places perhaps premature, but in other places it is timely or even overdue.

Does this foreshadow the end of the foreign missionary? No indeed! To be sure, even Indian Christians who appreciate deeply the work the missionary has done in the past are ready to say, "Go home," to the missionary who has not caught the new spirit. Moreover, there will be tension during the interim period when both overcautiousness and impatience attack common sense from opposite sides.

But there is evidence that once the ticklish adjustments are made and the position of the missionary is redefined, he will be appreciated as a fraternal colleague who brings a cross-fertilization of ideas and experience more than he was appreciated in the days of his paternalistic glory—a status he has long tried to shed. The Protestant church in India is doing its best to get the Government to permit continuation of such services and also technical and pioneering services of various kinds.

So much for personnel contributions. What about financial support? Everywhere in the newer nations there is a growing revolt against receiving gifts "with strings attached" and even against accepting gifts at all. But this attitude is inevitably counterbalanced by the pressure of economic, educational and social needs and a sincere desire to get the work done. What these nations will consent to or even be grateful to receive depends very much on the spirit in which aid is offered and administered. We may safely assume that help that enables

OBSERVE ASCENSION DAY, MAY 26

them to help themselves and thus increases their self-respect will not be refused, provided it meets a recognized need.

We could go down the line in education, medicine, rural-life improvement, social work of many kinds, emergency aid and the like and show that certain types of service are warmly appreciated while others are not.

Mission Schools

Many mission schools have never been more popular than now. In some places Government regulations and annoyances by officious officers give plenty of headaches to missionary and Indian educators alike. But these must be viewed against the background of the tremendous drive the Government is conducting to improve the entire educational system. The restrictions are not against mission institutions as such, but against a multitude of agencies and practices that have kept education in the mire.

In the eager quest for all-round improvement some things that are good are inevitably being hemmed in or squeezed out. There is too much emphasis on conformity. Compliance with this pressure would be in some cases fatal to higher ideals, but there is no doubt that educationally the country is moving ahead to solve staggering problems. Naturally there is some confusion and misdirected effort.

Most Indian education officers are ready to acknowledge the great contribution of Christian schools in the past, knowing they have qualities and possibilities that are difficult to match anywhere. Many Indians prefer to send their sons and daughters to such schools and the minority Christian community needs the schools.

In medicine there has been such tremendous progress both in Government facilities and in private practice that the need for adjustments in the location, types of service and standards in mission institutions is inevitable. The Schweitzer type of pioneer in out-of-the-way places is now less needed than are those who train Indian nursing and public-health personnel, who stress preventive medicine and family planning and who can, in the midst of rival agencies, demonstrate a unique type of service of the highest professional quality, distinctive in its regard for human suffering and attention to the whole person. The greater the number of competitors, the more the truly Christian institution and the truly Christian doctor or nurse are recognized and valued.

The Government has recently invited Church World Service to initiate "Project Doya" (Mercy) for refugees in the Calcutta area (see article by Dean Herbert Stroup, *United Church Herald*, March 17). Agriculturists generally find an open door for extension service. Christian institutions like Vellore Medical Center, Allahabad Agricultural Institute, Isabella Thoburn College, Madras Christian College and many others less conspicuous but just as effective, bear witness to the Christian interest at home and abroad in the welfare of the people of a great but under-privileged country. Shall we scrap this witness? We need to concentrate on fewer and better institutions as costs increase with generally rising standards.

Giving Church

It is time we talk now about the most important part of the Christian enterprise, the church. It is recognized that, in order to be free and effective, especially in an intensely nationalistic setting, the church in India must be self-governing, self-supporting and self-propagating. This it is trying to achieve —by eliminating the crippling luxury of too many denominations, by drawing together in church unions, by having to learn the need of stewardship by real sacrifice. Poor though the people may be, they know that the only way of becoming a living church is by becoming a giving church.

The task of making an impact on the life of the Indian nation is all the harder since ten million Christians among 400 million people constitute a very small minority. Unless the growth of the church is to be contained and eventually choked off, the minority therefore must tackle the majority even as the Apostles tackled a huge hostile world. This is not easy but Christian witness is a lively seed that God can endow with vigorous germination and unlimited increase.

Chapel of Vellore Christian Medical College, supported by United Church.

Immediate Needs

The church in India must achieve financial self-sufficiency at least to the extent of maintaining its own congregational life and pastoral care. But the church is hardly in a position to maintain what we in the West succeeded in doing only after many centuries of effort. The church in Asia has not had the time we had to build an inner structural framework. Needs are very immediate. We must therefore continue to encourage self-improvement in priceless human material, and to undergird efforts that are beyond the strength of a newly emerging church, which has valiantly decided on supporting its own congregational requirement but faces unprecedented needs and opportunities in the larger community of which it is a part.

The old days of missions are over in which the "haves" went out to show the "have nots" what to do. But the task of the church in India has just begun. Its mission is greater than any we ever thought of for foreign missions. It will require more than the efforts of the local church to accomplish it. After all, what is the world-wide church for but to offer mutual aid and encouragement on strategic fronts where odds are greatest? Our job in India has just begun. It is going to be quite different from the old one but it is a more glorious one. A complete new way of doing things has to be worked out both there and here, but why not welcome the future for which we have been working and praying all these years?

O Christ whose church has given hope
To every age and race,
Thy church gains strength through saints afar
Who find thy saving grace.
Where e'er the torch once lighted
By them and us is borne,
New church and old join hearts and hands;
Thy spirit leads us on.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a period of extravagant production of printed materials and audio-visual programing. TV, movies, books, newspapers provide a strange mixture of mediocrity and of quality material of genuine significance.

It is therefore proposed that the Herald *devote occasional space to discriminating guidance for people caught in this barrage of impressions and to expose some of the shallow thinking in respect to religion.*

Robert Newman, who has assembled the items on these pages, is consultant to the CC Board of Home Missions in the field of religion and culture.

SOLOMON & SHEBA

THERE are times when the new styles in biblically related color spectaculars seem to be exactly what the second commandment has in mind: "Thou shalt not make unto thee any graven image."

Somehow authentic historical detail, thundering orchestral background music and a judicious mixture of sex and Scripture conspire to make the word of God seem unreal and remote.

Both of these films share these attributes along with their church-basement cousins, the Cathedral Films.

But beyond this there is a world of difference between the two. "Solomon and Sheba" is a tasteless, dull and highly fictionalized account of the tenth chapter of *I Kings*. Never could there be worse miscasting than Yul Brynner and Gina Lollobrigida in these roles.

The magnificent color and broad vista shots of rural Spain (where the film's land of Judea was located) only emphasize the absolute inability of the production to penetrate the inwardness of biblical faith.

Despite all the agonized flouncing around, the film leaves you with a great puzzle as to why Solomon acted as he did when he was obeying his God. Even his actions when obeying his masculine instincts seem "phony."

BEN-HUR

NOW "Ben-Hur" is something different altogether. It is a great human story produced with artistry and power. It is Hollywood extravaganza in its most tasteful and moving form. The worst misrepresentation is really in the subtitle, "Ben-Hur—A Tale of the Christ." Essentially it is a story of the times of Christ. The Lord touches the film's action only tangentially through most of the production, and this really adds to the effectiveness and mystery of the drama. From a dramatic point of view the film suffers by being too long, but too much cannot be said for the brilliant personal characterizations set down in the midst of this sea of giant movement. The brilliant execution of the chariot race and the slave galley scenes inspires awe.

From the religious point of view, the most commendable thing about the picture is the restraint with which the holy events of Christian history are woven into the story. The starry beauty of the birth stories used as a prologue to the film is just the right way to approach the meaning of Christ coming into history. The style is not so realistic as to be crass, nor so wooden that the Incarnation doesn't seem to have anything to do with real human beings.

"Ben-Hur" is a great story and for the most part the touches of gospel history do not try to be more than they can be. More than any of its predecessors this film recognizes that the biblical story cannot be tamed or reproduced, but with sensitive artistry some of the reality of Anno Domini can be unfolded.

Robert W. Spike

TV IN THE SPOTLIGHT

INTO the confused and troubled world of radio-television a new book by John Bachman comes like a ray of light. Congressional hearings fill the papers with conflicting accusations as to who is responsible for a whole range of problems from outright dishonesty to massive purveying of cultural mediocrity. And, indeed, who *is* responsible?

To this question Mr. Bachman addresses himself dispassionately, competently in *The Church in the World of Radio-Television* (Association Press, $3.50). He has years of experience in the industry itself and, more importantly, he has the unpublished findings of the Study Commission of the National Council of Churches on the Role of Radio, Television and Films in Religion.

Mr. Bachman begins by skillfully dissecting the industry under the eye of the reader. The role of each factor is considered: network, sponsor, FCC, agency, producer, listener. The range of content is analyzed: news, entertainment, religion, public service, advertising. Here in clear form are the facts any informed person needs before he "sounds off" on the current predicament.

Mr. Bachman suggests that we stand in an era as important for depth and dimension of change in communications as was the invention of printing in the sixteenth century. Many will say that while Gutenberg opened the Scriptures to the people, mass media open the minds and morals and hearts of Americans to an insidious exploitation and corruption. The major objective of mass media today is to open up the largest market, by fair means or foul, in order that sponsors may sell soap and cosmetics. So long as this is the dominating motive, the person sitting before the flickering screen will be seen as someone to be "sold."

From this Mr. Bachman takes his cue. He rejects all superficial approaches, such as the clamor for "housecleaning" or the "legion of decency" crusade and its concern for superficial moralities. He shows the limitations of legislation and "paid television" and a dozen other "correctives."

With some theological acuteness he asks: "What is the image of man, or less-than-man, that dominates those in places of decisive power in the industry?" How theologically oriented is the Christian who listens and views; is his understanding of himself and his scale of values sound and deep enough so that he can handle what is thrown at him? In a sense mass media are the voice of the serpent hideously magnified saying, "Ye shall be as gods . . ." only it comes out more beguilingly: "Buy a Cadillac, dye your graying hair, cover up the wrinkles, revive your tired blood." More than that, the moral insight of the average TV drama—good guys vanquishing bad guys—corrupts the conscience of the viewer. Life isn't like that and the capacity to handle its ambiguities is blunted.

Unless, Bachman says, the Christian comes to see that the 21-inch screen is a mirror in which we see ourselves and our culture reflected with an all too devastating accuracy, and then comes to a new understanding of how desperately we need a frame of reference from outside ourselves, which transcends our culture, we are pitifully and terribly giving our allegiance to man-made half-gods. The good news of God in Christ—and what this says about man and his nature and destiny—is that point of reference for the Christian and the church.

Harland G. Lewis
First Church of Christ (CC), Farmington, Conn.

THE WILL TO STIPULATE

NEWARK, N. J.—Superior Court Judge David A. Pindar recently struck the words "Protestant" and "Gentile" from a will that set up a scholarship loan fund at Amherst College. Amherst had refused to accept the gift with those religious stipulations.

The will was that of C. Edward McKinney of East Orange, N. J., who died October 21, 1957. A bachelor, he was graduated from Amherst in 1896. Mr. McKinney left a trust fund of $50,000 to Amherst for the loan fund and also made the college his residuary legatee. The remainder of the estate is estimated at $150,000.

Several other stipulations of the trust were permitted to stand. These required that the recipients must be American by birth and should not smoke, drink or gamble.

Informal photo of some members of the Advisory Resource Committee for this two-page feature. The full committee: Charles A. Baldwin, Harvey Cox, Tom Driver, Joseph D. Duffey, Gabriel J. Fackre, Gideon Fryer, Yoshio Fukuyama, Tom Green, Julian Hartt, Andrew V. McCracken, Kenneth Underwood, William E. Wimer, Dean R. Wright, Robert Newman, Robert W. Spike.

A Heritage and a Hope . . .

it speaks both of the past and present

Church of the Month

THE convictions of a congregation that God's last words were not necessarily spoken to the forefathers, and that each generation must express its faith and life in a building that speaks to its own time are part of the very foundations of Bethany Congregational Church in Montpelier, Vt. The new building, pictured on these pages, is a union of old and new, speaking both of past and present, of heritage and hope, affirming that the ancient faith is relevant.

Bethany, founded in 1808, was the first church to be organized in the capital of Vermont. In 1868, Bethany was built under the leadership of the Rev. Dr. William H. Lord. The large English Gothic structure served the congregation very much as it was until 1949 when, under the leadership of the Rev. Dr. Herbert Rhodes Smith, the chancel was completely remodeled and the entire building renovated.

Five years later, while in the process of making some repairs, church officers discovered that the building was in a serious state of deterioration. Extensive surveys disclosed that it was actually

unsafe for use and the nave was closed. Services and church activities were confined to the chapel wing. The congregation was faced with the alternative of making very extensive and expensive repairs to the old nave or tearing it down and building a new one.

Contemporary Style

The decision to raze the great old church was not easily reached. Months of serious study were given to needs and purposes as well as to the worth and value of the ministry of the church to the community. After nearly two years of study it was voted—with virtual unanimity—to build a new nave. The old Bethany began to come down on June 17, 1957, but many of the stones were preserved for use in the new structure.

The question of design loomed large, especially since the new building would be joined to the part of the old building that was sound. Eventually it was decided to build in a contemporary style. The edifice, as beautiful and significant as it is, reflects only a part of the work that has been going on, however.

Out of this "shaking of the foundations" has come a new spirit of unity, purpose and corporate dedication that up to that time had seemed beyond the experience of most of the congregation. Faced with important questions that had to be answered, many of the congregation have gained a new understanding of the gospel, and life-changing decisions involving stewardship of time and money have been made. The relevance of the church has never been more apparent.

Moreover, the need to build anew has brought an eagerness to think in new terms about the whole range of the church's life. Experiments in corporate and family worship are being tried.

Family Worship

Under the leadership of the minister of Christian education, the Rev. Mrs. Evelyn T. Towle, the entire program of Christian education has been restructured with emphasis on family worship and study. Adult discussion and study groups have been developed.

During the months of study and prayer that preceded the decision to build and during the building process, there were evidences that a new vitality was developing. The minister, the Rev. W. Harper Welch, sought to give direction to the new life of the church in words that seemed to express the hope of the entire parish:

"I am concerned that this shall be a living, working, loving, serving parish. Bethany cannot be just a 'pulpit.' I hope that it can be a pulpit, and an effective one, but it must be more than this. It must be a family parish in which all members of all the families of the church are confronted with the truth of the gospel, with the claims of the living God, with the promises of grace.

Living Community

"It must be a place where the whole church—infants, children, youth, young adults and older folk—worships, learns, studies, prays, works, serves. It must be a place of beauty and majesty, of worth and value. It must be a place where we encounter God; where we study our faith, its history and meaning; where we hear the great music of the church; where the gospel of the living Christ is proclaimed and experienced and lived. It must be a place where the whole Christian enterprise, at home and abroad, is known and supported. In short, Bethany Church must be a church—a living, worshiping, serving community, indwelt by God's Spirit. For these purposes we are building our new structure."

To a remarkable degree, these hopes are being realized in the new church and in the vitalized life of the congregation.

Great impetus to the rebuilding project and to the development of the parish life was given by Curtis R. Schumacher of the Church Finance Advisory Service of the CC Board of Home Missions, and some financial help was also obtained from the CC Church Building Loan Fund.

Dr. Liston Pope, dean of the Yale University Divinity School, preached the sermon at the service of dedication. He reminded the congregation of the high purposes of the church. "This building," he said, "is not an auditorium or a conventicle or a theater. It is a church of the living God. Here in wood and brick and stone we see the evidence of man's search for the highest. It is our faith that the highest condescends to dwell here also as well as in temples not made with hands. And when all is said and done, this is precisely what the church is."

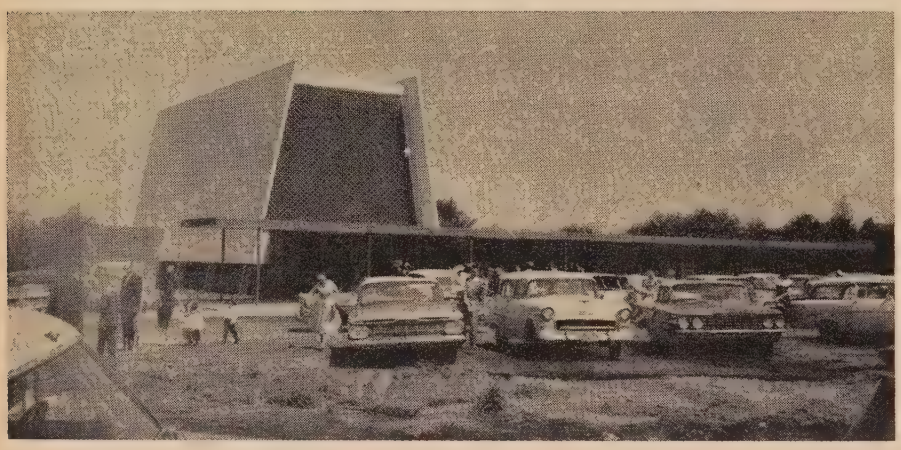
Bethany Church is a contemporary nave joined to an English Gothic tower and a chapel. The skillful use of glass creates a sense of spaciousness in the sanctuary.

Photos by Molitor, Ossining, N. Y.

NEWS

WITHIN THE UNITED

CALIFORNIA CHURCH COMPLETES NEW BUILDING



THIS spring has been a joyful season for the new Congregational Christian Church of the Good Shepherd in Covina, Calif. Just three years after the church was gathered (April, 1957) with fifty-four charter members, the young congregation held its first Sunday services in the beautiful new chapel shown above. More than 600 persons attended the four services held on Easter Day. Sponsored by the Board of Home Missions (CC) and the Congregational Conference of Southern California and the Southwest, the Covina church now has 281 members and a church-school enrollment of 219.

Covina is in a rapidly growing section of the eastern part of the San Gabriel Valley, some twenty-five miles east of Los Angeles. It is primarily a residential community, with from five to six thousand homes in the area where the church is located.

The Rev. DeWitt Joseph Brady, the minister, reports that the average age of members in the church is 35.

Included in the first unit of construction now in use are the chapel, seating 136, an educational wing, a pastor's study and the church office. The church site of 4.3 acres provides room for additional buildings. The congregation has several couples' clubs, an active Women's Fellowship, a choir and a Junior High Fellowship.

CONGREGATIONAL CHRISTIANS DONATE $80,000 TO C.W.S.

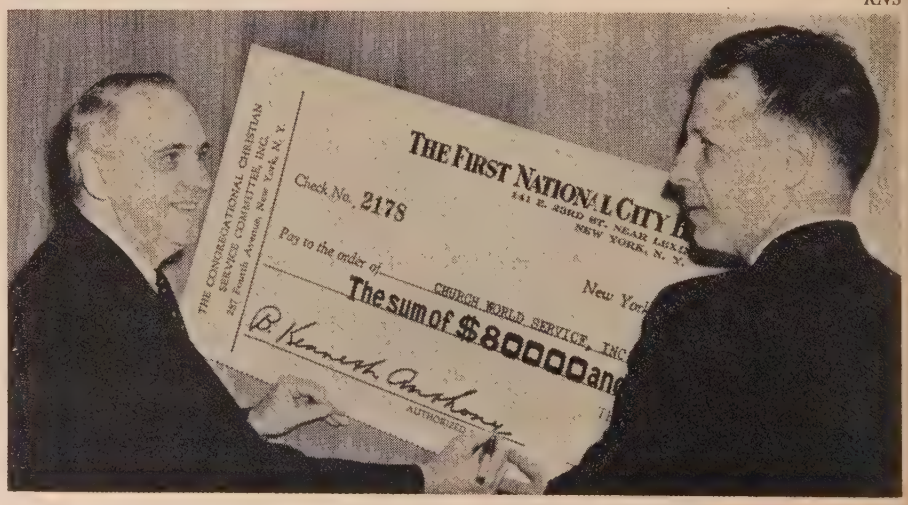
A CHECK for $80,000, representing money contributed by members of the Congregational Christian churches to the annual "Share Our Surplus" appeal, was presented last month to Church World Service. In giving it to CWS director Dr. R. Norris Wilson (*right*), the Rev. B. Kenneth Anthony stated that it represented "the concern and sympathy of thousands of Congregational Christians for the plight of hungry fellow human beings." Mr. Anthony succeeded Dr. Earle H. Ballou last September as director of the Congregational Christian Service Committee.

The fund is earmarked, Mr. Anthony explained, for the purchase of vegetable oils and other surplus foodstuffs held in storage for sale under the surplus disposal program of the Commodity Credit Corporation.

Dr. Wilson, a Congregational Christian clergyman, noted that the generous gift of the CCSC will make possible increased shipments of vitally needed cooking oils and other foodstuffs to areas where feeding programs are carried on by churches.

Church World Service, overseas relief agency of the National Council of Churches, shipped and distributed 355,594,002 pounds of material aid supplies overseas last year. Of this total 4,482,461 pounds consisted of purchased or contributed foodstuffs and 345,966,368 pounds of U.S. Government surplus grains and other staples. Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service, is chairman of the executive committee of CWS Board of Managers.

RNS



AID TO STUDENT DEMONSTRATORS OFFERED

Wide World

FINANCIAL AID to students expelled from college for participating in sit-in demonstrations in the South has been offered by the CC Board of Home Missions, according to an announcement by Dr. Truman B. Douglass, its executive vice president. Assistance in gaining admission to other colleges will also be given as part of a policy adopted by the board's executive committee at a meeting held late in April.

The board praised the "excellent self-discipline" of the student demonstrators "even in the face of physical attacks and verbal denunciations by ruffians." Said the board: "We commend the colleges that have not expelled or otherwise penalized their students for participation in these demonstrations and also those civil authorities who have attempted to protect peaceful demonstrators. As evidence of the sincerity of our convictions, the Board of Home Missions will extend financial aid in cases of hardship caused by dismissal of students from college or from part-time employment, another common form of reprisal," the policy statement declared. "The board also will use its good offices with the colleges associated with it to help qualified students gain admission to colleges where they will not become victims of racially discriminatory policies and practices."

Applications for aid will be received by the board's Division of Higher Education and the American Missionary Association. There are twenty-six colleges in twenty states affiliated with the denomination but independently controlled.

The board stated that it would welcome contributions from individuals and groups and would disburse such funds, along with its own, for student aid.

"We are convinced," said the board, "that wholesale arrests and summary treatment of these students by some authorities will not stop these efforts by young men and women to express their resentment at the slow pace of desegregation in schools and elsewhere. . . . Neither will efforts at repression solve these long-standing problems."

EDEN CONVOCATION DRAWS OVER 250 MINISTERS

MORE than 250 ministers attended the annual convocation program held last month on the campus of Eden Theological Seminary in Webster Groves, Mo.

Shown conferring between sessions are the principal participants in the program, (*left to right*): Dr. Joseph Sittler, member of the Federated Theological Faculty of the University of Chicago; President F. W. Schroeder of Eden; Dr. Clarence Jordan, one of the founders of Koinonia Farms, Americus, Ga.; and the Rev. William Koshewa, pastor of St. Mark's United Church of Christ, New Albany, Ind. Absent when the photo was taken was the Rev. Nathanael M. Guptill, co-secretary of the United Church of Christ, who preached the sermon at the evening service of worship.

In a series of four lectures on the general theme "Reflections on nature and grace," Dr. Sittler contended that in the face of modern man's understanding of the natural world, the classical formulations of the Christian doctrine of grace are no longer relevant. He called for a restatement of theology in terms that will have meaning for contemporary man. In his four lectures on the general theme "Christ and church-community," Dr. Jordan traced the biblical and early Christian understanding of Christian community and described historic and modern efforts to establish such communities. Eden Seminary professors offered a series of seminars on "Interpreting the Bible today," "Preaching in the Trinity season," "Christian education in the local church," and "The Statement of Faith."

Ed Beekman

Continued on next page

J. MARTIN BAILEY TO JOIN *HERALD* STAFF

Wallowitch

United Church Herald is pleased to announce that the Rev. J. Martin Bailey of New York *(see photo)* has accepted the invitation of the Board of Business Management (E and R) to join the executive staff of *United Church Herald* with his office in St. Louis to carry primary responsibility for the circulation, promotion and advertising interests of the *Herald.*

Mr. Bailey is an ordained Congregational Christian clergyman who received his theological training at Eden Theological Seminary in Webster Groves, Mo. During his three years at the seminary he was editorial assistant on the staff of *The Messenger,* official journal of the E and R Church before it merged with *Advance* to become *United Church Herald.* His Congregational Christian background and heritage, together with his close acquaintance with the E and R Church during seminary days, uniquely prepared Mr. Bailey for special service in the United Church of Christ.

Mr. Bailey also has excellent qualifications for a ministry in religious journalism. He received his B.A. degree from the State University of Iowa with a certificate in journalism. His B.D. thesis subject was "The role of denominational journals in Christian education." Following completion of his seminary studies he spent a year at the Medhill School of Journalism at Northwestern University where he earned the Master of Science degree. He thus combines thorough professional training in journalism with a full seminary course.

Since 1954 Mr. Bailey has been on the staff of the *International Journal of Religious Education* published by the National Council of Churches. He served as editorial assistant, director of circulation and promotion, and business manager. In his new position on the *Herald* staff he will succeed Dr. Elmer F. Ansley, who is now with the National Council of Churches as associate director of the Department of Administration and Leadership in the Division of Christian Education. In addition to serving as advertising and promotion manager, Mr. Bailey will also supervise the E and R subscription office in St. Louis.

Mrs. Bailey, the former Betty Jane Wenzel, received her M.A. degree from Eden Seminary in 1954 and in recent years has been serving as a part-time field worker on the staff of the E and R Board of Christian Education and Publication.

Mr. Bailey is the author of *Windbreaks,* the youth study book in the interdenominational home mission series for 1959 published by Friendship Press. He is co-author, with his wife, of *Helping Youth to Worship.* He assumes his new duties July 1.

VETERAN UNITED CHURCH MINISTERS HONORED

Two veteran United Church ministers whose active service has spanned a half century and more are this spring receiving special recognition.

In Dayton, Ohio, members of St. John's United Church of Christ (E and R) found a distinctive way of honoring their pastor on the occasion of the fiftieth anniversary of his ordination. They presented Dr. Walter R. Grunewald (*center in photo at right*) with a life membership in the Ohio Pastors' Convention, held annually under the auspices of the Ohio Council of Churches.

The appropriateness of this recognition was made clear by the representative of the council, Dr. Clarence Larue, who pointed out that Dr. Grunewald has been present at thirty-nine of the forty-one sessions of the convention and that throughout his ministry he has given enthusiastic support to many interdenominational projects.

On hand to witness the presentation of the award to their father were Dr. Grunewald's two sons, the Rev. Harold C. Grunewald (*left*), pastor of St. Paul's E and R Church, Middletown, Ohio, and the Rev. W. Robert Grunewald (shown placing the life membership emblem on his father's lapel), pastor of Community Church of Market Heights, Canton, Ohio. During his pastorate at St. John's, Dr. Grunewald has received nearly 3,000 into membership.

Sheppard

Dr. William Osgood Rogers of Denver, Colo., known to many as the dean of Congregational Christian ministers in Colorado, is this month completing sixty years of active service. *(Photo right.)*

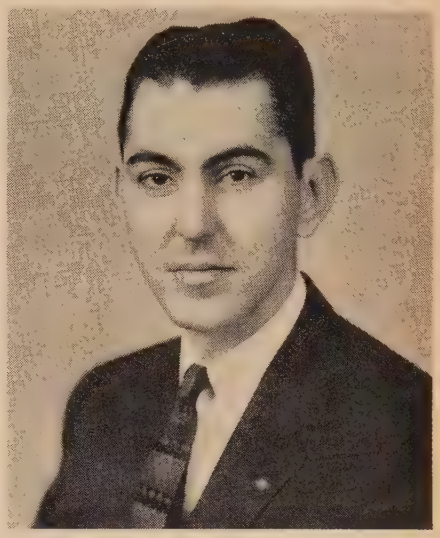
Before going to Denver in 1919, Dr. Rogers served churches in Oklahoma and Texas. His first charge in Denver was the Fourth Avenue Church, which under his leadership was reorganized and relocated and is now known as Sixth Avenue Community Congregational Church.

In 1925 Dr. Rogers organized a new church in South Denver, now the Congregational Church of Washington Park, which has grown to be one of the strongest in the state. During this time he also helped in the organization of the Kirk of Bonnie Brae, another of Denver's growing churches.

For many years Dr. Rogers broadcast a weekly commentary on the International Sunday School Lesson series. He has been a Boy Scout leader almost since the movement's inception in the United States and wears the Silver Beaver, high honor for Scouts. Dr. and Mrs. Rogers are living at the Senior Homes of Colorado (*see* United Church Herald, *May 12*), where he, at the age of 86, is serving as chaplain.

CHARLES H. LOCKYEAR ELECTED UNITED CHURCH TREASURER

Ed Rech



CHARLES H. LOCKYEAR of St. Louis (*see photo*) was named treasurer of the United Church of Christ by the twenty-four-member Executive Council at a meeting held in St. Louis last month. He succeeds Dr. Fred A. Keck of St. Louis, who had held the post since 1957 and recently resigned because of illness.

A layman, Mr. Lockyear has been treasurer of the Evangelical and Reformed Church since February of this year, having been elected to this position by the 1959 General Synod. Here also he succeeded Dr. Keck, who was E and R treasurer.

Before going to St. Louis, Mr. Lockyear was auditor for the National City Bank, Evansville, Ind., and an active member of St. John's E and R Church in that city.

At its recent meeting the Executive Council also completed plans for the adjourned session of the second General Synod, which will be held in Cleveland, Ohio, July 6 to 8 for the purpose of receiving and acting upon the revised draft of the proposed Constitution and By-Laws for the United Church.

The Commission to Prepare a Constitution submitted a proposed Constitution to the second General Synod at its meeting in Oberlin, Ohio, in 1959, but action on the document was postponed until churches, associations, conferences, synods and instrumentalities had been given an opportunity to "participate in the constitution-making process" by presenting their comments and suggestions to the commission.

The commission announced that since last July it has received an estimated six or seven hundred communications containing several thousand suggestions, many of them editorial in nature, others, substantive. The commission also held consultations with individuals, boards and agencies and has now released a revised draft of the proposed Constitution and By-Laws. According to the chairman, Dr. Gerhard W. Grauer of Chicago, "the commission believes that the revised draft reflects much more than a compromise of stoutly maintained positions. It reflects a reconciliation by grace."

If the July General Synod acts favorably on the proposed Constitution, the document will be submitted for ratification to the Congregational Christian churches and to the Evangelical and Reformed synods. Two-thirds of the CC congregations voting and two-thirds of the E and R synods must ratify the proposed Constitution before it can be declared in force by the General Synod. The earliest date at which this could happen would be the third General Synod of the United Church in 1961.

BLIND STUDENT HONORED AT SOUTHERN UNION COLLEGE

JACKIE YOUNGBLOOD, sometimes referred to as "the Helen Keller of Southern Union College," was chosen "Bison Belle" for the month of January by Circle K, student organization at the Wadley, Ala., college to express the high esteem in which she is held by her fellow students.

A sophomore majoring in elementary education, Jackie is the daughter of Mr. and Mrs. W. H. Youngblood of Tallassee, Ala. Shortly after finishing the fifth grade in 1950, she became totally blind, but this did not deter her from carrying out her ambition to finish high school and go on to college.

First there were eight years of hard work at the Talladega School for the Blind. Then there was the problem of finding a college that would accept her with her handicap. Finally, through the intercession of the Rev. D. Herbert Long, an alumnus of Southern Union College, who was then minister of the East Tallassee Congregational Christian Church, her application for admission to SUC was accepted and she entered in the fall of 1958.

There she attends classes regularly and participates in many of the campus activities. She uses a Braille slate for recording lecture notes. Occasionally she takes a portable tape recorder to class and then later can play back lectures and class discussions.

She also has the assistance of two readers, Lurlene Tapley of New Site, Ala., and Marlene Fordham of Heflin, Ala. They attend classes with Jackie and read assignments from the text to her during study periods. When there is blackboard work, one of the readers records the notes and reads them to her later. Jackie is able to move about the campus freely because she seems to sense objects as she approaches them, such as step-ups and step-downs, people, trees and buildings, and thus is able to avoid possible hazards. Having previously mastered a six-month "travel course," she can traverse the entire campus with little hesitancy. Because of her personality, however, she is seldom alone.

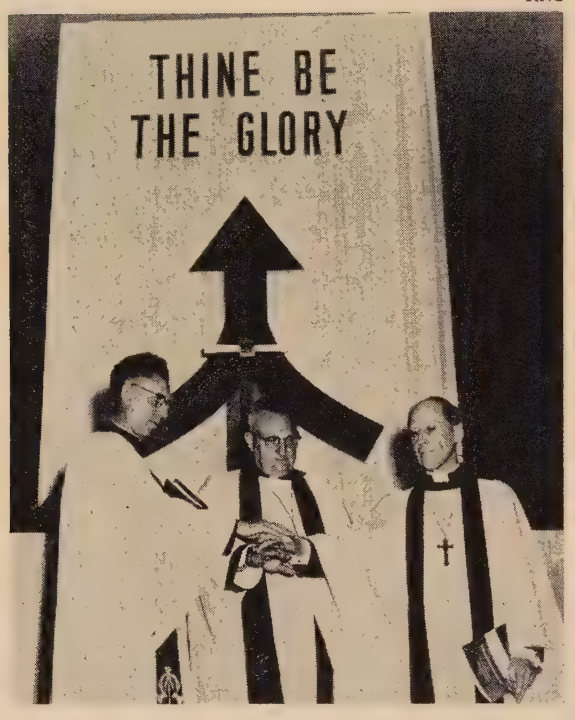
Jackie plans to work with the blind in home training or teaching after she has completed her college education. "She is an inspiration to her fellow classmates and teachers on the campus," writes President Walter A. Graham. "She is grateful for the opportunities that have been hers and would like to help others obtain the opportunities she has enjoyed."

Founded in 1922 as a coeducational junior college, Southern Union is a member of the Congregational Christian College Council. A portion of its board of trustees is elected by the Southeast Convention of Congregational Christian Churches. Among SUC alumni are 159 teachers in high and grade schools, twenty-one principals and superintendents, and fifty-eight ministers of the gospel.

NEWS of the WORLD

LUTHERAN MERGER A MILESTONE IN UNION MOVEMENT

RNS



A NEW milestone in the Protestant union movement in the United States was reached last month when three Lutheran bodies officially merged at Minneapolis, Minn., to become the American Lutheran Church.

The new church, with more than 2,258,000 members, incorporated the old American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church, which were of German, Norwegian and Danish background, respectively. The merger was thus the first major union of Lutheran bodies to cross lines of national origin and reduces the number of Lutheran bodies in this country from sixteen to fourteen.

Photo above shows the presidents of the merging bodies in a three-way handclasp that brought the American Lutheran Church into existence. Left to right are Dr. William Larsen, Blair, Neb., United Evangelical Lutheran Church; Dr. Henry F. Schuh, Columbus, Ohio, American Lutheran Church, who was named honorary president of ALC; and Dr. Fredrik A. Schiotz, Minneapolis, Evangelical Lutheran Church, who was elected first president of the new denomination. Photo at right shows some 1,000 delegates marching in procession to the uniting convention.

One of the ten largest Protestant denominations in the United States, the new ALC voted to affiliate with the World Council of Churches, the Lutheran World Federation, the National Lutheran Council and the Canadian Lutheran Council, but it does not plan to affiliate with the National Council of Churches. President Schiotz told reporters that "there seems to be stronger antipathy to the National Council of Churches than to the World Council of Churches. I suppose that is because it is nearer at hand and because of the activity of certain groups in the country in maligning the National Council."

However, most of the new church's divisions will have relationships with the various departments of the National Council. "It is almost impossible for them to do a good job without these consultations," he said.

ALC adopted a 1961 budget of $18,102,254—$2¼ million more than the combined 1960 budgets of the three merging churches.

The constituting convention ended its business session with a significant plea to the nearly 5,000 congregations of the new denomination to "pray and labor for peace and unity within Christendom." It said, "We stand recommitted . . . to the realization of the prayer of our Savior 'that they may be one.' "

Another projected Lutheran union involves the merger of the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod) into the Lutheran Church in America. The first three named are of German, Swedish and Danish background, respectively, and the four bodies have an aggregate membership of 3,000,000.

The merger was approved by representatives of the four bodies involved at a meeting in New York last February. A tentative timetable sets the target date for the merger as June 1962 or early 1963, after the four groups have acted on proposals for union.

Speaking of the recent Lutheran merger and the anticipated four-way merger, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, said that they were "second best" to an ideal union that would encompass all Lutheran bodies in the nation. "We'd gladly start all over again to develop a single Lutheran organization," he said.

RNS

CHURCH LEADERS PAY TRIBUTE TO DR. KAGAWA

TRIBUTES to the late Dr. Toyohiko Kagawa, famed Japanese Christian leader, were voiced by Protestant missionary and ecumenical churchmen everywhere as they mourned his loss to the Christian world. Dr. Kagawa died April 23 of a heart attack at his home in Tokyo at the age of 71. In poor health for many years, he had been convalescing following an asthmatic attack suffered more than a year earlier during a lecture tour of Japan.

Converted to Christianity at the age of 15 by a missionary of the Presbyterian Church in the U.S. (Southern), Dr. Kagawa devoted the rest of his life to efforts in behalf of Japan's neediest social classes and toward international peace and friendship. He was imprisoned on a number of occasions for his labor and peace activities, both before and during World War II.

The son of a nobleman and a concubine, he gave away his wealth after his conversion and lived for a time in the notorious disease-ridden Shinkawa slums of Kobe to assist the poor there. In Kobe he contracted tuberculosis and trachoma.

He was graduated from Princeton (N. J.) Theological Seminary in 1915. Returning to Japan he founded his nation's first Labor School at Osaka in 1917, and a year later the first workers' consumers cooperative. He also established hundreds of rural churches, hoping they would serve as community as well as religious centers.

His fame grew and spread rapidly after the publication of the first of his nearly 100 books, *Crossing the Deathline,* written while he was imprisoned for helping Kobe shipyard strikers in 1921. He gave away almost all the royalties from his books, many of which were best sellers.

He became a national figure in 1923 with his appointment to the National Reconstruction Commission following Japan's great earthquake, after which he made many trips to the United States and Europe to raise money for the poor and study labor movements abroad.

After World War II, he was elevated to the House of Peers and continued lecturing in Japan and abroad, advocating abolition of nuclear weapons and restriction of national sovereignties in favor of United Nations' action toward achievement of international peace.

Photo shows Dr. Kagawa (*center*) with Dr. Gilbert W. Schroer (*right*), an Evangelical and Reformed missionary at Haramachi, and the Rev. Sakae Endo, pastor of Aizu-Takada Church.

WORLD COUNCIL AWAITING SOUTH AFRICAN REPORT

DR. W. A. VISSER 'T HOOFT of Geneva, Switzerland, general secretary of the World Council of Churches, told the U. S. Conference for the World Council at its annual meeting last month that the council would take no further action regarding the racial segregation crisis in South Africa pending a report of a WCC investigation in progress there.

Consulting with the churches in South Africa is Dr. Robert S. Bilheimer, American-born associate general secretary of the council. He was assigned to the study after the WCC was requested by a number of churches to take moral action against apartheid in South Africa.

"Mere condemnation and threats will hardly improve the situation," observed Dr. Visser 't Hooft. "And in any case the ecumenical way is the way of fraternal conversation, of persuasion and of reconciliation.

"Voices challenging the apartheid policy have been those of Christian leaders, including some of the Dutch Reformed Church, and there is certainly more fraternal interracial contact than there used to be," he said. "But the changes do not go far enough and are too slow to meet adequately the present fast-developing situation."

Dr. Visser 't Hooft observed that for some time the challenge to statesmanship in South Africa has been how to avoid having the masses permeated by a sense of frustration, which could only have the most dangerous results for the future of the country. "The tragedy is that the majority of white South Africans have not faced these obvious facts. Our task is to help them before it is too late," he said.

United Seminary Appeal (E & R)

It is recorded in the *Acts of the Apostles* that on Pentecost "there were dwelling in Jerusalem Jews, devout men from every nation under heaven." "Devout" signifies "a faithful and dutiful performance of religious obligations." Devout members of the Evangelical and Reformed Church have, in recent decades, become increasingly aware that it is a primary religious obligation to grow in the practice of Christian stewardship.

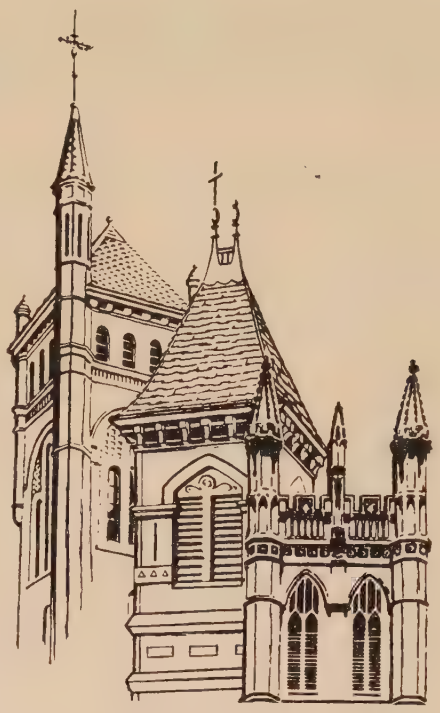
General Synod, through duly chosen representatives of the churches, has laid upon its members a special obligation that, in part at least, is to be met on Pentecost Sunday, June 5.

Religious Obligation

Inspired by the Holy Spirit, the witness of the first disciples—notably the preaching of Peter—led some three thousand that first Pentecost day to accept the risen Christ as Savior and Lord. That this same message may continue to be proclaimed with power by the Evangelical and Reformed Church, General Synod authorized a United Seminary Appeal by means of which two million dollars are to be raised during the present biennium for the support of its three seminaries.

Lancaster Seminary, Lancaster, Pa.; Eden Seminary, Webster Groves, Mo.; and Mission House Seminary, presently at Plymouth, Wis., are in a true sense the "religious obligation" of the entire membership of the church. We are persuaded that devout members of every congregation within the denomination will desire to meet this obligation faithfully and dutifully.

A large number of congregations have already written into their annual budget an amount of sufficient size to meet their estimated share. This is a laudable procedure. It is to be hoped, however, that these congregations will still give their members the benefit of the educational process that is being promoted by the special committee in charge of the United Appeal, through the distribution of leaflets, brochures, posters and special envelopes. Only if this effort acquaints our members with the service rendered by the seminaries and the need for the enlargement and enrichment of their programs will it bear fruit beyond the



L. W. GOEBEL

mere contributing of two million dollars.

As a matter of fact, the sum asked for will meet only the most immediate and pressing needs of these schools of theology. It is to be hoped, therefore, that many among us will want to contribute sums in addition to the amount written into the congregational budget. That this is not wishful thinking is indicated by the fact that already a retired pastor, whose salary we know has consistently been below the average, has forwarded to the treasurer of the church a check for $500.

We are confident that it will be in this same spirit of faithful performance of an obligation that those congregations that have not written this item into their budget will support this cause. So, too, we are equally confident that those who have included a proportionate sum in their budget will not hesitate to go the second mile.

Our day has witnessed the rise of a new aristocracy—the scientist and preeminently the physicist. Our most talented young men and women are being urged and persuaded to join this select group. Many professions, including the Christian ministry, once sought out by those who would invest their lives in a rewarding vocation, are now pleading for new recruits. It is asserted that every Christian body in America is confronted with the inability to staff all of its congregations. The Evangelical and Reformed Church currently has nearly two hundred vacant pulpits. To indicate this fact, the brochure and the poster mailed to all our congregations bears the caption, "Keep the Doors Open."

Vital Importance

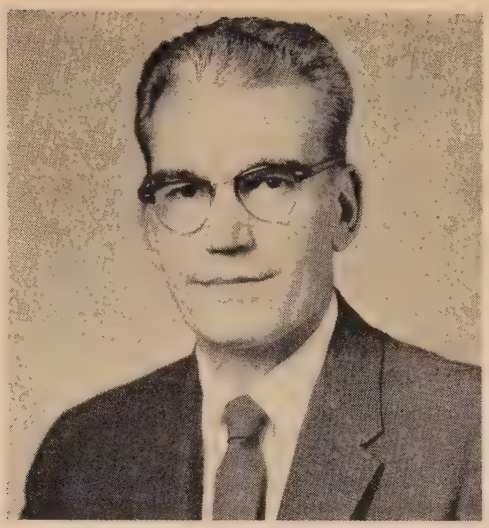
The United Seminary Appeal then is not merely concerned with raising two million dollars. It would sound a challenge to young men and women to dedicate their lives to full-time Christian service. With gratitude we point to the high spiritual and intellectual quality of the young people now enrolled in our seminaries. If, however, the cause of Christ's church is not to suffer loss we will need to augment their number. In that event it follows that our theological schools will stand in need of a larger staff of instructors, bigger libraries and new dormitories. We dare not fail them in raising the requested funds.

This we confidently believe: our churches are aware of the vital importance of responding gladly and generously to this appeal. This leads us to believe that on Pentecost Sunday, or some other convenient early date, every congregation will make an initial offering.

In a day when Americans are turning to the church in greater numbers than at any other time in our history, asking it to lead them into a significant faith, we dare not fail to provide an effective witness to the gospel of the reconciling love of God in Christ. As Christians we know ourselves deeply indebted to the contribution science has made toward the enrichment of life, and we gladly pay tribute to this modern aristocracy. But we of the church belong to another royal family whose mark is the towel of selfless service. In such dedication to Christ-like service, we firmly believe, lies the hope of our nation and of the world.

Dr. Goebel, a resident of Webster Groves, Mo., is president emeritus of the Evangelical and Reformed Church and director of the United Seminary Appeal.

Dr. J. Kenneth Kohler, executive of Churchmen's Brotherhood.



J. KENNETH KOHLER
WILLIAM E. PETERSON

Second Convention of United Church Men in St. Louis

WHAT is the biblical image of the church? If both pastor and people are members of the *laos* (laity), what is the distinctive role of the pastor? What makes a church a church? In what way are all of us servants of the Servant Lord?

These are typical questions to be raised by speakers at the second joint convention of Congregational Christian and Evangelical and Reformed men to be held at St. Louis, Mo., August 25-27. The theme is based on "The church's life," a study guide for the laity on the church and the Bible, by Dr. Robert V. Moss Jr. and Prof. Roger Hazelton. Dr. Moss, president of Lancaster Theological Seminary, will speak on "The church"; Dr. Hazelton, recently elected dean of the Oberlin Graduate School of Theology in Oberlin, Ohio, will discuss "Servants of the church"; and Dr. O. Walter Wagner, executive director of the Metropolitan Church Federation of Greater St. Louis, will discuss "Servants of the church in action."

William E. Peterson is the national director of the CC Laymen's Fellowship.

Following each address, the delegates will meet for discussion. Prominent lay group leaders will include: Stanley H. Wilke, St. Louis, a former hand-truck manufacturer; Joseph Wetzel, Edwardsville, Ill., president of the Florists Hail Association; Arthur Wetzel, Edwardsville, an oil refining laboratory worker; G. Philpott, St. Louis, former vice president, Ralston Purina Company; Al Bramer, Webster Groves, Mo., a manufacturer's representative; and John B. Henkle, Webster Groves insurance executive.

Wives are cordially invited to attend the convention with their husbands and can register as delegates. Special guests will be Lillian S. Gregory, executive director of the CC National Women's Fellowship; Mrs. W. T. M. Cook, Santa Ana, Calif., president of the National Women's Fellowship; Florence A. Partridge, executive secretary of the E and R Women's Guild, and Frances S. Kapitzky, Strasburg, Ohio, president of the Women's Guild.

Two special evening services will be of general interest. On Thursday there will be a discussion on the "State of the union," led by the Rev. Ben M. Herbster of Norwood, Ohio, and John E. Morse of New York. On Friday a chorus of one hundred men will sing.

On Saturday morning the Churchmen's Brotherhood (E and R) will elect interim officers to preside until the merger with the CC Laymen's Fellowship to form the new Churchmen's Fellowship is achieved. Carl J. Bender of St. Louis is currently president of the Churchmen's Brotherhood. William Bradford Smith of Madison, Wis., is president of the Laymen's Fellowship.

A tour of points of interest in and around St. Louis will be arranged for delegates on Saturday afternoon. Officers of the two men's groups will meet then to discuss future plans.

Co-moderators of the convention are J. Earl Danieley, president of Elon College in North Carolina, and Howard Thielbar, president of the Churchmen's Brotherhood Council of North Illinois Synod.

Interest in this second joint convention of CC and E and R men is high. Delegates are expected from practically every state in the union for an anticipated total of 1,200 registrants. All CC and E and R men and their wives who are interested in attending the convention are asked to write immediately to Churchmen's Fellowship, 1720 Chouteau Ave., St. Louis 3, Mo.

Photos of the two executive secretaries, who are serving as co-chairmen of the Convention Committee, by courtesy of Office of Communication.

BOOKS

A ROMAN CATHOLIC IN THE WHITE HOUSE

By James A. Pike, in collaboration with Richard Byfield *(Doubleday & Co., $2.50)*

Two kinds of people are not going to like this book—those who have decided in advance that no Roman Catholic should ever under any circumstances occupy the White House, and those who regard the question of a candidate's religion as irrelevant. Nonetheless, this volume has something important to say to all who take the contest for the Presidency seriously.

The authors make clear that the responsible citizen evaluates a candidate not by his church affiliation but by his actual views as they bear upon the national interest. They discuss at length both the traditional thesis that the Roman Catholic Church is entitled to preferential treatment and the view of many American Roman Catholics like Father John Courtney Murray that the free exercise of religious liberty by all groups is in principle, as well as by way of concession, the better arrangement.

The potential influence of the Roman church upon national policy is illustrated by the responses of various candidates to the Draper Committee's recommendation that international economic development programs should include population limitation aids. Roman Catholic Senator John F. Kennedy suggested leaving it up to the receiving countries but ended up alongside of Presbyterian President Eisenhower who even more strongly opposed using United States Government funds for this purpose. On the other hand, Roman Catholic Governor Edmund G. Brown stood up alongside of Protestants like Nelson Rockefeller, Adlai E. Stevenson, Hubert H. Humphrey and Stuart Symington in supporting such assistance where desired by the recipient nations.

The President's disregard of the moral position of any religious group other than the Roman bishops supports the contention that a Protestant politician may be even more subject than a Roman Catholic to the pressures of the real or supposed "Catholic vote."

The strong vote for Kennedy in Roman Catholic areas in the Wisconsin primary suggests that Bishop Pike's minimizing of the "Catholic vote" may need to be qualified. Although intelligent priests and laymen often vote against their co-religionists on the basis of principle and personal qualifications, many who are less critical and privileged vote on denominational lines because identification with the candidate of their own group enhances their own status. On the other hand, a recent World Council of Churches' study, *Roman Catholicism and Religious Liberty*, by Dr. A. F. Carrillo de Albornoz, indicates that what is here called the "American" interpretation of church-state relations has if anything stronger support among Western European Roman Catholics.

These, however, are incidental questions. What is important is the thesis, well supported, that responsible citizens must assess the candidate's entire record, his position on many important issues including state-church relations, the meaning of his church affiliation for him, as well as the role of the church to which he belongs.

Huber F. Klemme
Associate Director,
Council for Christian Social Action.

RECENT PAPERBACKS

THEODORE PARKER, YANKEE CRUSADER by Henry Steele Commager (Beacon, $1.75).

RELIGION IN THE MAKING by Alfred North Whitehead (Meridian, $1.25).

EXISTENCE AND FAITH by Rudolf Bultmann (Meridian, $1.45).

CHRISTIANITY AND CULTURE by T. S. Eliot (Harcourt, Brace-Harvest, $1.95).

THE GOLDEN BOUGH by James G. Frazer (Macmillan, $2.50).

THE RELIGION OF THOMAS JEFFERSON by Henry Wilder Foote (Beacon, $1.25).

ADVENTUROUS ALLIANCE

By Louise Hall Tharp *(Little, Brown and Company, $5.00)*

To her Swiss-born husband Elizabeth Cabot Cary was "Leezie." Oddly, however, when Elizabeth wrote to her husband, it was always by his last name. "Dear Agassiz," she would start her letter.

She married him in 1850 after his estranged wife had died abroad and then brought up his three children by his first wife, bearing none of her own. Four years before, Elizabeth had sat in the balcony of King's Chapel in Boston with her mother, on a Sunday, when there entered John Amory Lowell, trustee of the Lowell Lecture Foundation, with a stranger beside him. "I wonder who it was who sat in Mr. Lowell's pew today," her mother said later at dinner, as another daughter Caroline wrote down. "He was the first person I ever saw whom I would like Lizzie to marry."

Elizabeth was to meet Louis Agassiz through her brother-in-law, a Harvard professor, at a supper party. "Agassiz seems to be a great favorite with the ladies," Longfellow noted, one among the many well-known literary and business people who move through the pages of this book.

"Soon it seemed that Miss Lizzie Cary was a great favorite with Agassiz. Agassiz loved music, Elizabeth discovered. He liked 'humming along all the time' whenever she sang to him and, to the exceptionally musical Miss Cary, this seemed a charming trait. It was said that he used to yodel, 'but not after he came to the United States'—and certainly not in Cambridge." So writes Mrs. Tharp.

This is a good book. Good in many ways: for its painstaking research, especially in minor items that can give keen insights; for its big stage on which walk so many historically important and interesting personalities of the nineteenth century. But good in a special way: real enjoyable reading.

The story is of two exhilarating persons: Agassiz the naturalist, brilliant, famous already in his 20's, prodigious student and hard worker, tapping the pockets of the wealthy for his expeditions, his books and his museum; Elizabeth Cabot Cary, who "would follow her heart and judge the world well lost," delicately brought up in a merchant family yet ready to break with binding conventions, the first president of Radcliffe College and one of its founders.

This is essentially a human story, a story of two people who are interesting to know for themselves. The book does not weigh the reader down with ponderous scientific data or arguments, although Agassiz might have been written up simply as the great scientist he was. Nor does it generalize about the Boston-Cambridge society it depicts. Its great joy lies in the discovery that big people can be among the pleasantest to know.

Mrs. Tharp has now written her fourth biography of New England personalities—or should we say families, even generations? Earlier books were *The Peabody Sisters of Salem, Until Victory* (Horace Mann and Mary Peabody), *Three Saints and a Sinner* (Julia Ward Howe, Louisa, Annie and Sam Ward).

Congregationalists quite properly will take special interest in Mrs. Tharp's distinction in the company of present-day writers. The daughter of a Congregational minister, Dr. Newton Marshall Hall, she is a member of First Church in Darien, Conn., where she resides.

Alfred G. H. Schmalz
Minister, First Congregational Church, Darien, Conn.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

TO ALL OF OUR CONGREGATIONAL CHRISTIAN CHURCHES' MEMBERS, MINISTERS AND OFFICIALS:

As members of the General Council's Nominating Committee we would greatly appreciate the advice and helpful counsel of the members of our CC fellowship. Although the members of the Nominating Committee are spread throughout the country, it is impossible that we know all of the available talent and leadership potential among our one million and more members. It is our desire to select as nominees the very best men and women for the offices to be filled at the election held during the General Council meeting in 1961. We ask you to help us if you will.

The Nominating Committee is expected to provide a slate of nominees to fill the following offices: Assistant Moderators 6; Treasurer 1; Members of Executive Committee 6; Corporation of General Council 5; Committee on Credentials 1; Committee on Interchurch Relations and Christian Unity 3; Commission on the Ministry (centered in the East) 3; Commission on Stewardship (centered in Northwest) 3; Council for Social Action 6; Delegates to General Assembly of the National Council of Churches 24; Alternates to above 24; General Board of National Council 3; Alternates 3.

Below is a form for information regarding any suggestion you have for any of these positions. If you have a number of suggestions, please fill out a similar list of items for each person. We are attempting to establish a systematic and comprehensive method for processing such recommendations and will deeply appreciate your help.

The Nominating Committee will meet in Cleveland, Ohio, July 2, 3, 4, 1960. Its report as a committee will be published in the Advance Reports for the General Council Meeting of 1961. Consequently, there is some urgency and your promptness in sending in your suggestions will be helpful. With our thanks for any assistance you can give us, I am, in behalf of the committee,

Sincerely yours,
MARTIN L. GOSLIN
Chairman, General Council
Nominating Committee

QUALIFICATIONS OF A MINISTER OR LAY MEMBER FOR ELECTION TO NATIONAL AGENCIES OF THE CONGREGATIONAL CHRISTIAN CHURCHES

Name **Age (approximate)**

Address

General Education and Specialized Training (High School, College, Post Grad., Other)

Occupational Experience

Service Within the Church

a. Local Church (if minister, note special emphases)

b. Denominational

Interdenominational or Community Service

Special Interests

In what Board, Agency or official capacity do you believe he (or she) could serve well?

Date_____ **SIGNATURE**_____

Office_____

Address_____

Mail to: General Council,
287 Fourth Avenue,
New York 10, N. Y.

DELINQUENCY

(Continued from page 5)

dition of sinfulness. The churches, moreover, as they take part in this proclamation, need to make clear the norms of Christian morality, both for individual and social behavior. It is by the articulation of such norms that the community is able to achieve a standard of morality by which antisocial acts can properly be discouraged.

Secondly, the churches, including the laity as well as the ministry, must study more objectively and critically the problems of the youth in their communities. Knowledge is the sure basis of intelligent action. On the subject of juvenile delinquency there is a mass of evidence available, although it is not in such a form as to provide easy solutions to any aspect of the general problem of juvenile delinquency. Yet the churches need to know the scientific facts and to undergird any program undertaken on the basis of the best understanding available.

Thirdly, the churches must change their youth programs so that the problems and aspirations of young people are equally met. Too often the youth activities of the churches are trifling and unattractive. The churches oftentimes fail to provide answers to the questions young people are asking. They need to correlate the tremendous resources of the Christian gospel and the churches' facilities with the questions and needs of youth today.

The churches should function not only as worship centers but also as community centers with all of their physical equipment available for Bible study, creative recreation and social activity. The "seventh-day church" needs to be replaced generally with an all-week center in which youth (and their elders too) can find their basic satisfactions.

In this connection, the migration of churches from deteriorated zones of the city to more desirable sections of exurbia often in itself contributes to delinquency in the inner-city. A strong Christian program in slum and other neglected areas, accomplished in cooperation with the City Missions or Associational Mission Program, would do much to create a desirable environment in the less desirable sectors of the urban community.

Fourthly, the churches should extend the fullest support to every agency in the community seeking to help delinquent children and their families. Courts, probation officials, police departments, welfare groups and other similar bodies are generally anxious to enlist the support of the Christian churches in their efforts to combat delinquency. When a child is in trouble, he needs to know that somebody cares about him. The young person in difficulty will generally lean upon the first person who expresses an interest in him. It is at this critical moment that the young person needs Christian understanding and sympathy, and no public agency is better suited to guide and protect the errant than the church.

In the fifth place, the churches must develop more effective means of strengthening the spiritual and moral foundations of the American home. Myriad studies have shown that the broken home is one of the major factors contributing to the problem of juvenile delinquency. The churches must help the family to recover its religious center. This can only be done by emphasizing the Christian interpretation of marriage and the family, by engaging in pastoral counseling and by encouraging family worship and religious education in the home.

Finally, the churches in all their programs must get beyond the mere maintenance of a socially acceptable institution and achieve that degree of aliveness that makes a significant difference in the beliefs and actions of their members. Churches that place their primary stress upon the formal and mechanical aspects of church organization, to the detriment of the inner vitality of high ethical religion, are most apt to fail to make contributions toward the control and reduction of juvenile delinquency.

The churches, as was asserted by the 1945 National Conference on Prevention and Control of Juvenile Delinquency, must view their function "not merely as an adjunct or ally of other social forces combating delinquency, but as fundamental to the best they have to offer." If the churches are to offer the best, they must be at their best. It is in this spirit that the Educational Policies Commission stresses the vital role of the churches in the following words:

"The churches, like the schools and all other institutions, may tend to concentrate attention upon the outer form rather than upon the inner spirit. Religious leaders, therefore, frequently urge that the churches become more intimately related to the life of the community, that their teachings be made more directly related to problems of human behavior, that fine points of doctrine be subordinated to the liberating ideals of religious belief. The churches," concludes the commission, "make their greatest contribution to moral and spiritual values when they make a real difference in the conduct and affairs of men!"

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for March 1960	$ 6,001.45
Income for ten months ended March 31, 1960	$72,002.25

BUDGET-MAKING

(Continued from page 13)

needs of the church. We do this as churches, assuming that local needs take precedence over the wider mission. The result is that *Our Christian World Mission* comes off rather poorly, receiving only the tag ends of our giving. Many local churches are benefiting handsomely from the abundance of the times while the wider mission is being seriously hampered or frustrated —and this in an hour of unprecedented opportunity and need on every front.

A series of charts used in our Allied Enlistment Program shows how lopsided our giving has been. In 1958 the Congregational Christian churches gave for local expenses, including building programs: $87,324,000. For *Our Christian World Mission* we gave $6,517,000. Evangelical and Reformed churches gave $51,308,000 and $5,197,000 for the corresponding purposes. Our per capita giving for the mission beyond the local parish is equivalent to about one cup of coffee a week. Many faithful members are doing far more than this but many others are doing less. We should search our hearts and ask if this is an adequate response to God's love in Christ. As churches prepare their budget for the coming year they will need to fix their eyes on the Progress Goal of 25 cents to missions for every dollar to local expense.

Be sure to include the Christian Higher Education Fund (CC) or the United Seminary Appeal (E and R) in your church budget. These are urgent and immediate responsibilities. They can help your church raise its sights and sustain a higher level of giving to *Our Christian World Mission* through the years.

Fifth, as you plan your budget, hold before you the Enlistment theme for 1960: "God's own arm hath need of thine" *(see cover)*. These words express what we want to say. "God's own arm" reminds us of One who "calls the worlds into being" (See the *Statement of Faith,* United Church of Christ). It reminds us of One who "has come to us and shared our common lot." It reminds us of One who is still active "creating and renewing the church." "Hath need of thine" reminds us that God has chosen to work through frail human instrumentalities. Though his arm is all-sufficient, he has paid us the compliment of calling us into partnership in his redemptive task. Somehow his joy is not full without our affirmative response. So "He calls us into his church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world. . . . "

The church budget is desperately important as a measure of our response. God is not asking for a restatement of the ideal of love. Rather he is watching to see what our actual answer to his love will be.

LETTERS

Princeton, N. J.

TO THE CO-EDITORS:

I was ashamed and astounded to be told by a Congregational Christian minister, a Negro, that our denomination has a segregated "Convention of the South" corresponding somewhat to the notorious "Central Jurisdiction" of the Methodist Church.

How naïve can I be? I have been a minister of our church for fifteen years. I consider myself well informed about our history and heritage. And yet I was absolutely ignorant of the fact that we officially practice this kind of ecclesiastical jim-crowism. And I have been muttering about the Methodists!

What is the situation? If the linen is dirty, let's begin to wash it, not hide it. My friends in the offices at "287" certainly must feel the way I do about this matter.

Has the General Council done anything to outlaw this segregated format? Is it being discussed anywhere? I invite this magazine to give this issue some serious journalistic attention. Finding a segregated convention in our denomination is as incongruous as it would be to find B'nai B'rith Hillel sponsoring anti-Semitism.

Walter D. Wagoner
The Rockefeller Brothers Theological Fellowship Program.

Congregationalism took root among the Negroes of the South, under the aegis of the American Missionary Association, both before and after the War Between the States. The Convention of the South evolved in time from this farsighted missionary effort and from the large group of segregated Negro churches formerly part of the Christian Church.

But increasingly (however shamefully late) Congregationalists have recognized that there is no place for this bi-racial pattern under which the AMA and all organizations were compelled to labor in those earlier days. For longer than I have been associated with "287" national staff officers have recognized the wrongness of the racial discrimination inherent in a separate Negro conference. At the same time, a widespread movement toward integration of the churches at the conference level has been gaining momentum.

At the 1956 meeting of the General Council in Omaha, Neb., it was voted to "urge that the Executive Committee of the General Council, in cooperation with the Southeast Regional Council, set up consultations with representatives of the appropriate conventions and conferences looking to their early integration on geographical *rather than racial lines."*

The Executive Committee of the General Council gladly adopted the suggestion and did conduct profitable consultations in various places in the South and Southeast. It made a report of progress to the 1958 meeting of the General Council in Boston, Mass. There it was called upon to continue addressing itself to this specific problem: "We commend the Executive Committee of the General Council for having carried through the three consultations on the problem of segregation in our churches, conferences and conventions in the South. We request the Executive Committee to continue this process. We respectfully request that the Board of Home Missions and the Council for Social Action increase the appropriation of finances and make provision for leadership in order to accelerate the process of moving from a racial to a geographical basis in all areas of our fellowship." (See Minutes, 1958, page 41, General Council.) The Executive Committee now has representation on a committee under whose oversight two race relations workers are stationed in the South.

This the Board of Home Missions has done, voting "that the BHM staff be requested to consult with representatives of the conferences and conventions in which racial integration has not been achieved, renewing the board's expression of concern that integration be accomplished with all possible speed and reminding them that the board's offer to give financial assistance in cases where integration has resulted in a serious loss of income is still effective. And that subject to the approval of the Budget Committee and its designation of a source of funds, the treasurer be authorized to establish a reserve fund of $100,000 to be used as necessary in fulfilling the commitment. . . ."

Climaxing these efforts, there is a provision in the revised draft of the proposed Constitution of the United Church of Christ that associations and conferences of the United Church shall be composed of "all churches in a geographical *area and of all ministers who have standing. . . ."*

Aspects of this specific provision were raised and discussed in a forthright letter by Harland A. Lewis in the March 17, 1960, issue of the Herald.

The answer to your question, "Has the General Council done anything to outlaw this segregated format?" is that a solution of the problem is being evolved within that polity to which Congregationalism is committed. avm

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South Hadley, Mass.

TO THE CO-EDITORS:

Paul M. Harrison in *Authority and Power in the Free Church Tradition, A Social Case Study of the American Baptist Convention* (Princeton University Press, 1959, $5.00) discusses many of the problems that confront the United Church today. Dr. Harrison has made a careful analysis of government in the free churches. If this book could be studied by every delegate to the coming General Synod, that body could build more wisely for our denominational future. The careful legislator might not accept all of the conclusions of this penetrating book, but he could study them for the light they throw on the many problems that confront a body preparing a constitution for the United Church.

J. Paul Williams
Mount Holyoke College.

✶

Arlington, Va.

TO THE CO-EDITORS:

A preferred phrasing of the question posed in Dean Howard R. Burkle's article *(See* United Church Herald, *January 21)* might be "Ought Christian Americans vote for a Presidential candidate with constricting religious obligations?"

The voter's chief problem then is to question all potential candidates concerning their views on major issues.

The obligation will then fall heavily upon good Americans to work for the nomination and election of candidates whose apparent convictions reflect a warm loyalty to the Constitution and administrative skill to carry out the mandates of the Americans who call themselves Christians.

Among the questions upon which voters as well as political leaders should seek definite answers are:

1. In the United States do you oppose use of public funds for church schools and other church institutions?
2. In the United States do you favor freedom of information on birth control?
3. Do you oppose the appointment of a U. S. envoy to the Holy See or any other alien church headquarters?
4. Do you oppose any restriction by a church upon the freedom of judges and lawyers in relation to their participation in litigations?
5. When you take your oath for the highest elective office in the United States will it be taken without any mental reservation whatsoever?
6. Will you freely attend, despite canons to the contrary, the worship services of other churches to which you may be invited by virtue of your office?

Frank replies to the above questions and other investigation into the ability of a prospective candidate should enable a voter to judge the suitability of a man who some day might be President of the United States.

And if the expressed attitude of a candidate indicates a radical departure from the dogma of his church, one should feel, perhaps, that "a little heresy may be good for the nation."

John C. Mayne

Continued on next page ➧

South Australia

TO THE CO-EDITORS:

I have been receiving copies of the *Herald* from your office for the past few months and I want you to know how much I have appreciated getting a glimpse of contemporary church life in our sister churches in the United States.

The Statement of Faith caught my breath, first because of a critical reaction to it on first reading, and then because I caught something of the grand, sweeping vision it contains, with something of the old prophetic spirit that overpasses narrow and parochial limitations of the mind. Ministers to whom I have shown it have been keenly interested in it.

Here in Australia we are engaged in talks towards union with the Methodist and Presbyterian churches. These have taken place before, over the past half century, only to break down upon the matter of order rather than anything doctrinal. Today, we are more hopeful of success than at any time in the past.

I read every copy of the *Herald* from cover to cover as it comes to me, and I believe that I am helped in my general outlook by this privilege of being able to look in on your work together as a uniting body of the church of Jesus Christ. Many of your contributors furnish articles of outstanding merit and are greatly appreciated here in Australia, by one person at least.

C. Gilbert Forward
Minister, Luhrs Road Congregational Church, Payneham South.

CAPE COD'S FINEST OCEAN BEACH AND ALL ITS GRAND VACATION AND CONFERENCE FACILITIES AT THE CRAIGVILLE INN ARE OPERATED ESPECIALLY FOR MEMBERS OF THE UNITED CHURCH OF CHRIST.

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OBITUARIES

MRS. JEANETTE PERKINS BROWN, author and church-school authority, died April 8 in New York City at the age of 73. She was the widow of Edward B. Brown, an advertising executive.

Mrs. Brown taught in the Congregational church school in Bennington, Vt., before going to New York in 1929 where she was supervisor of the primary department of the Riverside Church (CC).

Mrs. Brown had been associate editor of the *Pilgrim Elementary Teacher*, a monthly magazine now called *Children's Religion*, published by Pilgrim Press. She was the author of twenty-six books, fourteen for children and twelve for adults. A brother survives.

EDITH CURTIS, a former Congregational Christian educational missionary in Japan, died April 9 in Newton, Mass. She was 74 years old.

Appointed a career missionary by the American Board in 1910, she sailed the next year for the Far East, where she taught at the Baika Girls School in Osaka.

In 1940 when all missionaries were forced to leave Japan, she accepted a temporary teaching appointment at the Hawaiian Evangelical Association's Bible School in Honolulu. From 1943 to 1958 she served on the staff of the Newton (Mass.) Library. A sister survives.

THE REV. ARIE BENJAMIN DE HAAN, an American Board missionary in the North China Mission from 1909 to 1917, died in Sioux City, Iowa, on March 16. He was 75 years old.

For the past thirty-six years Mr. DeHaan had operated a successful mink farm, which he deeded to the Sioux City Symphony Foundation in 1956. He had previously given a large gift to the City Symphony Orchestra for a concert hall. Mr. DeHaan's wife, two sons, a daughter and two sisters survive.

THE REV. DR. ALBERT E. LE ROY, a retired Congregational Christian missionary, died in Bradenton, Fla., on April 4. He would have been 87 on April 28.

Dr. LeRoy served as an educator in South Africa where he was principal of Amanzimtoti Institute, later Adams College, in Natal for nearly twenty-five years. From 1926 to 1936 he was superintendent of the Walker Missionary Home in Auburndale, Massachusetts.

Born in Petrolia, Pa., Dr. LeRoy was educated at Wabash College and Western, Auburn and Oberlin theological seminaries. He is survived by a son and two daughters.

THE REV. OWEN REDINGTON WASHBURN, 93, a retired CC minister, died April 22 in Reno, Nev.

Born in Vernon, Vt., he prepared for the ministry at Meadville Theological Seminary in Pennsylvania. He served churches in Pennsylvania, Wisconsin and New England. His last parish was Guilford, Vt.

For twenty-two years he was also an editorial writer for Boston newspapers and was the author of several books. Concerned about needed reforms, he entered Pennsylvania politics and served a term as senator.

MRS. MINNETTE E. WHITCOMB, widow of the Rev. William F. Whitcomb, former minister of the Congregational Christian church in Cornish, N. H., died March 13 in Claremont, N. H., at the age of 90.

Born in Springfield, Vt., Mrs. Whitcomb had lived in Claremont for fifty years where she was a member of the First Congregational Church. Her survivors include a son, a daughter, six grandchildren and nine great-grandchildren.

MRS. ELSIE HOESLEY WHITE, wife of the Rev. George D. White, a retired American Board missionary, died in Eugene, Ore., March 18 at the age of 66.

The Whites did relief work, particularly for orphans, during the two world wars. From 1928 to 1938 they were members of the staff of Anatolia College in Thessaloniki, Greece, an institution headed by Mr. White's father, the late Dr. George Edward White.

Church and Ministerial RECORD

E and R Address Changes

BRANTLEY, J. KELLER, Thomasville, Pa., to Mount Crawford, Va., pastor of Mount Crawford Charge.

CAMERON, JAMES C., Titusville, Pa., to New Middletown, Ohio, pastor of Old Springfield.

EBELING, ARTHUR F., Quincy, Ill., to 102 E. 5th St., Washington, Mo., pastor of St. Peter's.

GOLTZ JR., EDWARD R., Villa Park, to 168 S. Center St., Bensenville, Ill., pastor of Peace.

HEWSON, GEORGE C., Louisville, Ky., to 2702 Clairmont Ave., Birmingham, Ala., pastor of St. John's.

HOEFER, ELVER H., to 1460 W. 78th St., Chicago 20, Ill., assistant pastor of Peace Memorial.

KRATZAT, HAROLD L., Linton, to R. R. 5, Evansville, Ind., pastor of Salem, Darmstadt.

ROBERTS, NORMAN S., 5217 Brown St., Skokie, Ill., (change of residence).

SMELTZER, JOHN F., (Ch) Seattle, Wash., to Hdqrs. 57th Air Div. (SAC), Westover Air Force Base, Mass.

WHITEBRED, HOWARD R., Lansdale, to 434 Franklin Ave., Palmerton, Pa., pastor of First.

Code: Ch—Chaplains in the armed forces.

CC Calls

AESCHLIMAN, CHARLES, layman, Sabetha, to Centralia, Kan.

ANDERSON, LYLE K., to First, Ottumwa, Iowa.

ANDERSON, PHILIP, Assembly of God, to Newfane, Vt.

BARBER, GEORGE P., Harrison, Ohio, to assistant minister and superintendent, Washington Congregational Christian Conference, Seattle.

BARR, W. BROWNE, professor of preaching, Yale University Divinity School, New Haven, Conn., to First, Berkeley, Calif., September 1960.

BIDOT, JOSE C., Villa Prades, to Las Cabezas, Puerto Rico.

BRUCE, JOHN W., Berkey, to First, Twinsburg, Ohio, August 11.

CASTILLO, ANTOLIN, to Yauco #2, Puerto Rico.

CHUN, RICHARD C. P., United Community, Hilo, to Christian, Lihue, Kauai, Hawaii.

COATES, KENNETH A., El Cerrito, Calif., to Parkrose, Portland, Ore., July 17.

COOLEY, WALTER L., Morrisville, Vt., to associate, Kent, Ohio.

COUSINS, HERBERT B., to South, Freeport, Maine.

DEGENHART, JOHN, to First and Twin Butte, Halliday, N. D.

DIAZ-CARDONA, ISMAEL, Union, Ponce, to Country Club, Puerto Rico.

DICKINSON, JORDAN E., to Londonderry and Peru, Vt.

FATE, RUSSELL L., Rock Falls, Ill., to Ames, Iowa.

FUHR, CARL W., Methodist, to Staples and Aldrich, Minn.

GARCIA-GUEVARA, SERAFIN, Fajardo, to Villa Prades, Puerto Rico.

GATCH, LESTER E., Union, to Anita, Iowa.

GENTZLER, HAROLD E., minister of Christian education, from Muskegon, Mich., to Kenosha, Wis.

GESSERT, G. HERBERT, campus minister, University of Iowa, Iowa City, to University of Missouri, Columbia.

GONZALES, LEANDRO, Las Cabezas, to assistant, Fajardo, Puerto Rico.

HUBER, WILLIAM R., layman, Bremen, to Abbot Village and Monson, Me.

HUGHES, C. FOSBERG, associate regional director, Christian Higher Education Fund, Minneapolis, Minn., to associate, Park, Grand Rapids, Mich., July 1.

JAIME, ANGEL L., to Fajardo, Puerto Rico.

JENKINS, GEORGE D., minister of Christian education, to minister of camping, Pilgrim Pines, Los Angeles, Calif.

LACKEY, JOHN R., to full-time, Winston-Salem, N. C.

LASSETER, ROBERT H., Robbins, Tenn., to Lowell, Roanoke, Ala.

MC GUIRE, ROSS P., to First, Cresco, Iowa.

NAUMAN JR., ST. ELMO, to associate, Berea, Ohio.

NORDGREN, RICHARD, student, to West Hartland and Riverton, Conn.

PAFF, ELMO R., Mayflower, Wichita, Kan., to Immanuel, St. Louis, Mo., July 1.

PICKENS SR., JOHN E., Avon Park, to Union, Holly Hill, Fla.

RAMIREZ-LUGO, EVARISTO, Villa Grillasca, to Union, Ponce, Puerto Rico.

ROLAND, DALLAS, to Clemons, Iowa.

ROMAN, ALFONSO, to Caguas, Puerto Rico.

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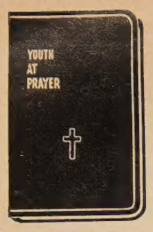

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DATE OF BIRTH _____

SIEWERT, ARTHUR E., associate, First, Stockton, Calif., to United, Riverton, Wyo.

STONEBACK, GEORGE S., to McPherson, Kansas.

TADLOCK, M. HEATH, to First, Mount Sterling, Ohio.

THOMPSON JR., WILLIAM M., Edgewood, Cranston, R. I., to associate minister, Congregational Christian Conference of Maine, Portland.

VANDERBILT, HARRY, Reformed, to Birnamwood, Wis.

VAN KRANENBURGH, EUGENE, Kirk of Bonnie Brae, Denver, Colo., to Countryside, Omaha, Neb.

VELEZ, CARLOS N., to Villa Grillasca, Ponce, Puerto Rico.

WARD, I. P., to First, Tifton, Ga.

WHEELOCK, R. BRIGHAM, Colwell and Ionia, to Lewis, Iowa.

WRIGHT, KEITH, to Pfafftown, N. C.

CC Resignations

BURLINGAME, EDWIN C., Oakwood Heights, Long Island, N. Y.

BUXBAUM, ROBERT E., Presbyterian, Taftville, Conn., to study.

ESTEY, MRS. KATHERINE, Baptist, Tunbridge, Vt.

ILIFF, JOHN E., First, Boise, Idaho.

MANN, GEORGE J., Berlin, N. H., to study.

RICHMOND, CLIFFORD A., Thomas County Larger Parish, Thedford, Neb.

SEAMANS, PAUL T., layman, Guilford, Vt.

SOLANDT, ANDREW W., Holly Hill, Fla.

SOLON, T. TIM, North Guilford, Conn.

STONECIPHER, LUTHER E., Tomahawk and Tripoli, Wis., to retire.

E and R Installations

BACKER, GEORGE R., St. John's, Bensenville, Ill., March 13.

CARPENTER, HUITT R., St. John's, Kannapolis, N. C., April 24.

COOK, WILBUR D., St. Peter's, Millbury, Ohio, April 3.

DESENIS, PHILIP A., Trinity, Deerfield, Ill., February 7.

DOBSTAFF, HAROLD F., St. Matthew, Wheaton, Ill., February 14.

HINZE, DONALD W., Church of the Master, Mount Prospect, Ill., February 7.

HOEFER, ELVER H., assistant pastor, Peace Memorial, Chicago, Ill., March 27.

NISI, FREDERICK J., Zion, Bayard, Neb., April 10.

OLIPHANT, JOHN C., assistant pastor, St. Paul's, Chicago, Ill., January 17.

ROEMER, ARMIN H., Grace, Wishek, N. D., April 3.

CC Installations and Anniversaries

BARTLETT, H. MILTON, installation, Union, Oakville, Conn., February 28.

CLARK, ROBERT A., installation, United, Beacon Falls, Conn., March 6.

FIRST, Ashtabula, Ohio, 100th anniversary, May 8-15.

IRST, Windham, Me., 125th anniversary, November 1959.

ISHER JR., ERNEST B., installation, Cedar Grove, N. J., March 27.

RANZOW, BOYD A., from Wakeman, Ohio, installation, Trinity, Perth, West Australia, March 17.

AEF, FRANK, installation, Dayton, Wyo., February 14.

OUNG, GLENN W., installation, Union, Upper Montclair, N. J., April 20.

E and R Congregations Dissolved

T. MARK'S, Oakland, Calif., by California Synod, March 27.

WYEVILLE COMMUNITY, Wyeville, Wis., by North Wisconsin Synod, April 18.

Newly Vacant E and R Pulpits

Lehigh Synod—St. Peter's, Allentown, Pa.; Grimsville Charge, Pa.

Mercersburg Synod—Paradise Charge, Pa.

Missouri Valley Synod—Evangelical-Congregational, DeSoto, Mo.

Pittsburgh Synod—St. Paul's, Titusville, Pennsylvania.

Southern Synod—First, Salisbury, N. C.

CC Honorary Degrees

COPENHAVER, CHARLES L., minister, Oneonta, South Pasadena, Calif., D.D. from Ohio Wesleyan University, Delaware, Ohio, April 4, 1960.

E and R Death

HAASS, CARL C., Rochester, N. Y., April 22, in retirement.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

In April: Mrs. Walter H. Herrscher, from San Pedro Sula, Honduras, C. A.

E and R Departures for the Field

In March, from New York: The Rev. Eric Gass, newly appointed missionary, for service in Raipur, M. P., India. After a brief visit in Raipur, he will proceed to Landour, Mussoorie, U. P., India, for language study.

CC Departures for the Field

In April, from New York: Miriam E. Rogers, returning from furlough to the Marathi Mission, India, to join the staffs of the Mary B. Harding Kindergarten Training School and Woronoco School, Sholapur.

CC Births

March 8, 1960. To the Rev. and Mrs. George F. Miller Jr., in Aleppo, Syria, United Arab Republic, a son, Thomas Luke.

March 23, 1960. To the Rev. and Mrs. Richard W. Sales, South Africa Mission, a daughter, Ann Evelyn, at Durban.

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FOR CHURCH-SCHOOL TEACHERS

How-to-Teach Workshops:
University of Houston, Houston, Tex., June 12-17; Elon College, Elon, N. C., June 26-July 2.
Lancaster Pre-school Workshop:
Franklin and Marshall College, Lancaster, Pa., August 14-19.
Write: Board of Christian Education
1505 Race Street
Philadelphia 2, Pa.

FOR YOUNG PEOPLE

Work camps, community service, study seminars, summertime specials, institutional service.
Write: Department of Voluntary Service,
United Church of Christ
Pottstown R.D. 2, Pa.

FOR LAYMEN AND WOMEN

LaForet Conference, near Colorado Springs, Colo., August 14-20.
Write: Lucille D. Frost, 19 So. LaSalle St., Chicago 3, Ill.

Lay Schools of Theology:
Lancaster Seminary, Lancaster, Pa., June 12-18.
Eden Seminary, Webster Groves, Mo., July 17-23.

Second Convention of United Church Men
St. Louis, Mo., August 25-27.
Write: Churchmen's Fellowship, 1720 Chouteau Ave., St. Louis 3, Mo.

Christian Social Action Institutes:
Central, June 6-10; West Coast, June 20-24; Midwest, July 11-15; Southern, July 18-22; Eastern, July 25-29.
Write:
Fern Babcock, 289 Park Ave. South, New York 10, N. Y. or The Rev. Huber F. Klemme, 2969 West 25th St., Cleveland 13, Ohio

Women's Guild Conferences:
Elmhurst, Ill., July 5-8; Tiffin, Ohio, July 12-15; Crete, Neb., July 12-15; Frederick, Md., July 12-15; Allentown, Pa., July 19-22.
Write: Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio.

World Council

FOR COLLEGE STUDENTS AND LEADERS

Uniting Assembly of the United Campus Christian Fellowship, Stephens College, Columbia, Mo., August 25-September 1.
Joint Campus Ministry Conference:
North Central College, Naperville, Ill., July 7-14.
for either write: United Student Fellowship
1720 Chouteau Ave.
St. Louis 3, Mo.
Special Year-round Project:
One-year Voluntary Service: two-months' training, ten months' service in children's or old people's homes, inner-city missions, rural life centers.
Write: Department of Voluntary Service
United Church of Christ
Pottstown R.D. 2, Pa.

State and Synod Retreats: Write to your conference minister or synod president.